

Refusion Frully 38 at the Clark offen Me down bui of al. 9. The" of to des Par 17 1838 539

L'éprosie muly 18 of the Condition Re? et to ou Par 17 1838.





ANTHON'S SERIES OF CLASSICAL WORKS FOR SCHOOLS AND COLLEGES.

FROM WILLIAM A. DUER, LL.D., PRESIDENT OF COLUMBIA COLLEGE, IN THE CITY OF NEW-YORK.

Columbia College, N. Y., May 4, 1838.

Messis. Harper & Brothers,

Gentlemen—I have examined the first three volumes issued from your press, of a series of classic works now in the course of preparation by Professor Anthon of this college, with a view to furnish accurate and uniform editions of all the classical authors of antiquity read in our colleges and schools, to be printed from the best texts, and accompanied by such a commentary in the English language as may effectually aid the student in overcoming the difficulties of the original, and at the same time open to him the wide field of mental discipline and culture afforded by classical pursuits and the auxiliary studies connected with these.

From the manner in which this undertaking has been so far executed, as well as from the established character and reputation of Professor Anthon as a scholar, his experience as an instructer, and the accuracy and judgment previously evinced by him as an editor and commentator, I can entertain no doubt of the success of the enterprise, so far as his editorial labours and your own skill and experience as publishers are concerned; and I trust that, from the increasing value of classical studies in the estimation of the public, this judicious and spirited effort to facilitate and promote so important a branch of education will be duly appreciated

and liberally rewarded.

I remain, gentlemen,
Your obedient servant,
W. A. DUER.

FROM WILBUR FISK, D.D., PRESIDENT OF THE WESLEYAN UNIVERSITY, AT MIDDLETOWN, CONN.

Messrs. HARPER & BROTHERS,

Gentlemen-I am highly gratified to notice that you have commenced a series of the classics under the editorial supervision of that accomplished scholar, Professor Anthon of Columbia College. No man in our country is better qualified for this office than Professor Anthon. To show in what estimation he is held in England as a classical scholar, it need only be known that an edition of his "Horace" has been published in London, and the publishers informed me that the entire edition had met with a ready sale; showing that, notwithstanding the numerous editions of this standard work by the first scholars in England, the credit of the work by our American scholar had carried it successfully through the English market, and that, too, by virtue of its intrinsic merit. Your editions of his Cæsar, Cicero, and Sallust are now before me, and show that there is no falling off from the reputation of the edition of Horace. The copious notes and commentaries cannot fail to shed a flood of light upon the mind of the young student, and will contribute much, I trust, to foster in the rising generation of scholars a taste for the ancient classics. Yours respectfully,

WILBUR FISK.

May 8, 1838.

From H. Humphrey, D.D., President of Amherst College, at Amherst, Mass.

Messrs. HARPER,

Gentlemen—I am very happy to see that you have undertaken to furnish uniform editions of the Latin classics for the use of our grammar schools and higher seminaries of learning. Professor Anthon deserves and will receive the thanks of the public for the labour which he has so judiciously and successfully bestowed upon Sallust, Cæsar, and Cicero. The explanatory notes or commentaries are more copious and comprehensive than those of any other edition I have seen, and much better adapted to the wants of young students. Among the most valuable of these notes are those which divert attention to the beautiful uses of the moods and tenses, and explain the delicate shades of meaning and peculiar beauties that depend upon them, which our language often expresses imperfectly and with difficulty, and which young learners rarely regard. The explanations of the force and meaning of the particles are also very useful.

The historical, geographical, and other indexes are also highly valuable, furnishing the student, as they do, with felicitous illustrations of the

text, and much general information.

The text seems to be settled with much care and ability. The editions adopted as the basis or referred to as authority are those in the highest repute among scholars. The typographical execution is very fine, and this is a high merit. The wretched reprints of foreign editions of the classics, got up in cheap offices, on wretched paper, with incompetent proof-readers and no editors, to which until within a very few years, our students have been universally condemned, have, by taking them young, been as successful in making them uncertain and inaccurate scholars as if that had been one of the main objects of the publishers. School books of all kinds, instead of being the worst (as they often are), should be the most carefully printed books we have.

H. HUMPHREY.

May 15, 1838.

FROM THE CHRISTIAN ADVOCATE AND JOURNAL.

Anthon's Casar.—It is with great pleasure that we perceive that the Messrs. Harper are continuing their excellent series of American classics, under the authority and editorship of that erudite and mature scholar, Professor Anthon. This is the third of the series, professing to be for the use of schools and colleges, but, in truth, so correct in text, so elaborate in commentaries, so vastly superior, in clearness, depth, and variety of information, to any which have gone before, that no man, however thoroughly imbued with classic lore, has any right to consider these admirable works beneath his notice, or suited only to the half-formed intellect of young beginners. "Sallust" and "Cicero" preceded "Cæsar;" and though excellent, were neither of them, we conceive, quite equal to the present work, on which no pains have been spared that the most painful research and the keenest habits of literary disquisition can accomplish. In addition to a complete series of notes, explanatory and critical, it possesses three copious indexes of history, antiquities, and

geography, the first book of the Greek paraphrase (hitherto unpublished in America), and a set of well-executed plans and drawings of battles, sieges, &c., exceedingly well qualified to elucidate any obscurities of the text. We hail its appearance, and shall look anxiously for its successors, as a most valuable addition to the literary treasures of our country.

FROM THE NEW-YORK COURIER AND ENQUIRER.

Cæsar's Commentaries on the Gallic War, &c. By Charles Anthon, LL.D.—Harper & Brothers, Cliff-street—Being the third of their edition of American school and collegiate classics, has just made its appearance. The profound scholar under whose supervision these excellent works are put forth to the world is as well known on the Continent of Europe as he is on our own shores; and is, perhaps, the only son of America who has ever attained that degree of fame for classical attainments which should constitute him an authority second, if second, only to the great names of English or of German criticism-the Heynes and Bruncks, the Elmsleys and the Porsons, and the Bentleys, who have devoted so much time and labour to minute investigation and clear exposition of the great works of old. The Sallust, Cicero, and Cæsar are not, perhaps, quite equal, nor, indeed, are they intended to be so, in deep lore, to his great work, the Horace, which is, perhaps, the best, decidedly the most lucid and explanatory edition ever published of Rome's lyric bard and satirist; but they are eminently adapted to the minds of the young; nor need the ripest scholar blush to own that he has reaped both profit and amusement from their accurate and varied notes. Of the three latter publications, the Cæsar is in all respects the best, and is unquestionably superior to any pre-existing copy of the journal of the great captain, orator, and statesman of earth's most mighty empire.

FROM THE NEW-YORK EVENING STAR.

The Harpers have just issued from their press, nothing daunted by the evil times, an edition of Casar's Commentaries, edited by Professor Anthon of Columbia College, which, in every point of view, surpasses anything that has yet been published of the works of the great dictator. The type is beautiful, both Latin and Greek, for we have not only the complete journal in the grave, chaste, and even style of the tongue in which it was written, but the first book of the Greek Paraphrase, a work not generally known, and both curious as a matter of philological interest and useful as elucidatory to the text. The notes are all that notes can be; copious but not diffuse, learned but not pedantic, luminous, and replete with varied and most entertaining knowledge. Three indexes, historical, archæological, and geographic, are appended, and add much, as do the clear cuts of sieges, battles, camps, and military works, to the utility and beauty of the book. The series, which commenced with Cicero and Sallust, is ably maintained before us, and will, we understand, be continued through all the classics usually read in schools and colleges. In conclusion we can only say that, if they meet with the support they merit, neither the editor nor publishers will meet a small reward.

FROM THE NEW-YORK AMERICAN.

Casar's Commentaries on the Gallic War, with the First Book of the Greek Paraphrase. By Charles Anthon, LL.D. New-York: Harper & Brothers.—This is a beautiful edition, with very valuable notes, by a hand every way competent. It forms a most valuable addition to the stock of useful classics published by the Harpers. It is on the same plan with the Sallust and Cicero, edited by Professor Anthon, and contains many valuable corrections from the Greek Paraphrase, which has been referred to in all doubtful cases, and the first book of which is appended, both as a literary curiosity and an easy introduction to the study of that language.

FROM THE KNICKERBOCKER MAGAZINE.

Casar's Commentaries on the Gallic War, and the First Book of the Greek Paraphrase, with English Notes, critical and explanatory, Plans of Battles, Sieges, &c., and Historical, Geographical, and Archaelogical Indexes. By Charles Anthon, LL.D. Harper & Brothers, Cliff-street. -It is with very sincere pleasure that we perceive that the enterprising publishers from the press of whom this very valuable classic issued a few weeks since, are turning their attention steadily to the promulgation of classical knowledge, through the medium of a series of works edited under the supervision of that sound and ripe scholar, Professor Anthon * * * * * * * It was, therefore, as of Columbia College. we have said above, with very sincere pleasure that we became acquainted with the determination of the Messrs. Harper, and that we received evidence and earnest of their good faith in the excellent school editions of Sallust and Cicero, which they have previously put forth, and, above all, in the work which furnishes the matter for this notice. The Horace of the same gentleman, a work displaying the most entire acquaintance with his subject, the deepest research, and the soundest judgment, united to a severe and practised taste, has already received the stamp of universal approbation; being generally admitted, even on the continent of Europe, to be the best existing edition of that poet, and being almost universally adopted in the schools and colleges of England. With regard to the Sallust and Cicero, they fully equalled, in ability and fitness for that scale of intellect to which they were intended to apply, their predecessor; and the Cæsar, with its admirable notes, full of all that boys can require and of much that men may read with interest and profit; with its indexes, clear, comprehensive, and, at the same time, highly entertaining; with its well-executed plans and sketches, affording admirable illustrations of the text, and with the curious and rarely-published paraphrase, is in no degree inferior, or, rather, is so far superior to the earlier numbers of the series, that it may safely be pronounced the best schoolbook ever published in this or any other country. The editor and publishers have vied with each other; and, the one in matter, the others in manner, have been most eminently successful, and may be most justly proud of their beneficial labours; for if he has been termed the most useful member of a state who causes two blades of grass to spring up where but one grew before, what name shall be applied to him who calls forth two ideas in the place of one from that most noble field, when cultivated duly, the mind of rational and thinking man.

AGRAMMAR

OF THE

GREEK LANGUAGE,

FOR THE

USE OF SCHOOLS AND COLLEGES.



BY

CHARLES ANTHON, LL.D.,

JAY-PROFESSOR OF THE GREEK AND LATIN LANGUAGES IN COLUMBIA COLLEGE,
NEW-YORK, AND RECTOR OF THE GRAMMAR-SCHOOL.

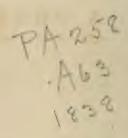




NEW-YORK:

HARPER & BROTHERS, 82 CLIFF-STREET.

1838.





Entered, according to Act of Congress, in the year 1838, by Charles Anthon,

in the Clerk's Office of the Southern District of New-York.

3307

THE REV. WILBUR FISK, D.D.,

PRESIDENT OF THE WESLEYAN UNIVERSITY,

This Work is Anscribed

AS A TRIBUTE OF SINCERE RESPECT

TO ONE, IN WHOM HUMAN LEARNING IS SO ADMIRABLY BLENDED
WITH THAT BETTER AND PURER KNOWLEDGE, WITHOUT
WHICH IT IS COMPARATIVELY VALUELESS.



PREFACE.

THE author's object, in preparing the present work, was to furnish the student with such a view of the leading features in the Grammar of the Greek Language as might prove useful to him, not only at the commencement of his career, but also during its whole continuance. Nothing has therefore been omitted, the want of which might in any degree retard his progress; and yet, at the same time, the work has been brought within such limits as will render it easy of reference and not deter from perusal. The best and latest authorities have been carefully consulted, and every effort has been made to exhibit a concise outline of all the leading principles of Greek Philology. Under the head of Prosody the author has given merely a brief collection of rules, as the larger work on this subject, now in the press, and which will appear in a few weeks, will be found to contain all that is requisite in this department of instruction. that same work the author has been compelled to transfer the remarks on the analogies of the Indo-Germanic tongues, which were originally intended to form part of the present volume. It was found, as the Grammar advanced towards its completion, that the addition of these analogies would make it too large in size; and, although a work like the present is certainly the true one for such a discussion, yet it is hoped that the remarks in question will not be out of place even at the end of a work on Greek Prosody. The subject of these analogies is a curious and important one, and is destined to exert a powerful influence on the future prosecution of grammatical studies in both the Greek and Latin languages. It is better, therefore, to give it a somewhat extended consideration, and not curtail it of its fair proportions. Ample room will be allowed for the accomplishment of this object in the metrical work to which the author has just alluded.

Columbia College, May 21, 1838.

INDEX.

| | PAGE | () | | PAGE |
|-------------------------|--------|-----------------------------|---|------|
| Accents | 7, 275 | Είμαι, " I clothe myself" | | 164 |
| Accusative | . 36 | Είμὶ, " I am" | ٠ | 89 |
| , Syntax of . | . 243 | Είμι, "Ι go" | | 158 |
| Active Voice | . 92 | 'Ήμαι, " I sit" | | 164 |
| Adjectives | . 48 | Enclitics | | 279 |
| Adverbs | . 194 | | | |
| Æolic Dialect | . 282 | Feet | | 267 |
| Anapæstic Verse | . 270 | $\Phi\eta\mu$ ì, "I say" | | 167 |
| Apostrophe | . 10 | First Acrist Active | | 108 |
| Article | . 19 | Passive | | 116 |
| , Syntax of | . 229 | — Middle | | 119 |
| Attic Dialect | . 283 | First Future Active | | 108 |
| Augments | . 101 | Passive | | 117 |
| | | ————— Middle | | 119 |
| Breathings | . 6 | Formation of the Tenses | | 108 |
| 9 | | | | |
| Cases | . 18 | Genders | | 18 |
| | . 13 | Genitive, Syntax of | | 236 |
| Comparison | . 67 | | | |
| Composition, Prosody of | . 255 | Iambic Verse | | 269 |
| Conjunctions | 202 | "Ιημι, " I send" | | 161 |
| Consonants | . 13 | Imperfect Active | | 108 |
| | . 139 | Passive | | 115 |
| Contraction | . 9 | Active in μι . | | 156 |
| | | ——— Passive in $\mu\iota$. | | 156 |
| Dative | . 37 | Infinitive, Syntax of | | 245 |
| ~ | 241 | Ionic Dialect | | 282 |
| 70 1 | . 20 | Irregular Nouns | | 43 |
| | . 138 | Adjectives | | 63 |
| Dialects | . 281 | Verbs | | 170 |
| Digamma | 7, 274 | ——— Verbs in $\mu\iota$. | | 158 |
| Diphthongs | } | | | |
| Doric Dialect | | Κεῖμαι, " I lie" | | 165 |
| | 1 | | | |

INDEX.

| | PAGE | | PAGE |
|-----------------------|------|--|------|
| Letters | 1 | Prepositions | 210 |
| | | Pronouns | 78 |
| Metres | 268 | Prosody | 251 |
| Middle Voice | 124 | | |
| | | Relative, Syntax of | 234 |
| N added | - 11 | | |
| Nominative and Verb | 231 | Second Aorist Active | 110 |
| Noun | 20 | —————————————————————————————————————— | 117 |
| Numbers | | | 119 |
| Numerals | 72 | | 156 |
| | | ————————————————————————————————————— | 156 |
| Participle, Syntax of | | | 111 |
| Parts of Speech | 17 | Passive | 117 |
| Passive Voice | - 95 | Middle | 119 |
| , Syntax of . | 245 | Substantive and Adjective . | 233 |
| Patronymics | 47 | Syntax | 229 |
| Perfect Active | 109 | | |
| —— Passive | 115 | Verbs | 88 |
| —— Middle 118, | 127 | $-$ in ω | 88 |
| Pluperfect Active | 110 | $$ in $\mu\iota$ | 149 |
| Passive | | Vowels | 3 |
| Middle | 118 | | |

GREEK GRAMMAR.

I. THE ALPHABET.1

The Greek alphabet consists of twenty-four letters, namely:

| Α, α, | " $A\lambda\phi a$, | Alpha, | a. |
|--|--------------------------------|-----------|------|
| $B, \beta, \delta,$ | $B\tilde{\eta}\tau a$, | Beta, | b. |
| $\Gamma, \gamma, f,$ | Γάμμα, | Gamma, | g. |
| Δ , δ , | Δέλτα, | Delta, | d. |
| $\mathbf{E}, \varepsilon,$ | "Εψῖλόν, | Epsīlon,2 | ĕ. |
| $Z, \zeta,$ | $Z\tilde{\eta}\tau a$, | Zeta, | Z. |
| $H, \eta,$ | $^{7}\mathrm{H}\tau a,$ | Eta, | ē. |
| Θ , ϑ , θ , | $\Theta \tilde{\eta} \tau a$, | Theta, | th. |
| Ι, ι, | Ίῶτα, | Iōta, | i. |
| $K, \kappa,$ | $K\acute{a}\pi\pi a$, | Kappa, | . k. |
| $\Lambda, \lambda,$ | Λάμβδα, | Lambda, | 1. |
| $M, \mu,$ | $M\tilde{v}$, | Mu, | m. |
| N, ν | $N\tilde{v}$, | Nu, | n. |
| Ξ, ξ, | Ξĩ, | Xi, | X. |
| 0, 0, | 'Ομικρον, | Omicron,3 | ŏ. |
| Π , π , | $\Pi \tilde{\iota}$, | Pi, | p. |
| Ρ, φ, | 'Pῶ, | Rho, | r. |
| Σ , σ , (when final, \mathfrak{s}) ⁴ | / / / | Sigma, | S. |
| $T, \tau,$ | $Ta\tilde{v}$, | Tau, | t. |
| Υ , v , | "Υψῖλόν, | Upsīlon,⁵ | u. |
| $\Phi, \phi,$ | $\Phi \tilde{\iota}$, | Phi, | ph. |
| $X, \chi,$ | $X\tilde{\iota},$ | Chi, | ch. |
| $\Psi, \psi,$ | $\Psi 	ilde{\iota},$ | Psi, | ps. |
| Ω , ω , | "Ωμέγα, | Omĕga, | ō. |
| | | | |

1. Consult Excursus 1, at the end of this volume.

2. Smooth, or unaspirated ε ; so called to distinguish it from H, which was anciently one of the marks of the rough breathing, or aspirate.

5. Smooth v, to distinguish it from the aspirated v (Y), which was one of the ancient signs of the digamma, and also passed into the Latin V, as, V_{IDI} , AIVOM.

A

^{3.} Small o, to distinguish it from $omeg\bar{a}$ (ω), or great (i. e., long) o.

4. The German scholars have introduced the practice of using g at the end of syllables likewise, when they make an entire word with which another is compounded; as, $\delta v g \mu e v \eta g$, $\epsilon l g \phi \epsilon \rho \omega$, $\tau \rho o g \epsilon \bar{\epsilon} \pi \sigma v$. But this practice, which has not even the authority of MSS. in its favour, cannot be systematically introduced without inconvenience to orthography; and it is not agreeable to the genius of the ancients, who were not accustomed to separate, by the understanding, the different parts of discourse.

II. PRONUNCIATION OF THE LETTERS.1

A, when long, is sounded like the English a in far; when short, like the a in fat.

 Γ , before a vowel, like the hard English g; but before another γ , and also before κ , γ , ξ , χ , is sounded like ng in sing. Thus, $\mathring{a}\gamma\gamma\varepsilon\lambda\circ\varsigma$, pronounce ang- $\mathring{e}los$; $\mathring{a}\gamma\kappa\grave{\omega}\nu$, ang- $k\~on$, &c.²

E, like the short English e in met.

Z, like a soft d passing gently into the sound of z. Thus, $\zeta \acute{a}\omega$, pronounce d-zao; $\mu \varepsilon \lambda \acute{\iota} \zeta \omega$, melid-zo, &c.

H, like the English a in cane.3

O, like the English th in think.

I, when long, like the English e in me; when short, like the i in pin.

 Υ , like the French u in une, or the German \ddot{u} .

X, always guttural, like the German ch in buch.

 Ω , like the o in throne.

PRONUNCIATION OF THE DIPHTHONGS.4

At, like the English adverb aye.

Av, like the syllable ow in now.

Et, like the English word eye.

2. The true sound of the γ before a vowel would appear to have re-

sembled that of the soft g in the German liegen.

3. The η appears to have had, originally, a middle sound between a and ε , and the grounds on which this opinion rests are as follows: 1. The contraction of $a\varepsilon$ and εa into η ; as, $\chi \rho \acute{a}\varepsilon \tau \alpha \iota$, $\chi \rho \acute{\eta}\tau \alpha \iota$, $\zeta \acute{u}\varepsilon \iota \varsigma$, $\zeta \acute{\eta}\varsigma$, $\tau \epsilon \acute{\iota}\chi \varepsilon a$, $\tau \epsilon \acute{\iota}\chi \eta$, $\mathring{u}\lambda \eta 0 \acute{\varepsilon} a$, $\mathring{u}\lambda \eta 0 \acute{\eta}$. 2. The augment η , η , and $\eta \nu$, from α , $\alpha \iota$, and $\alpha \nu$; as, $\mathring{\eta}\kappa o \nu o \nu$, $\mathring{\eta}\nu \varepsilon \sigma a$, and $\mathring{\eta} \mathring{\nu} \acute{o}a$. 3. The Doric and Æolic change of η into a; as, $\mathring{\phi}\acute{u}\mu a$. Dor. for $\mathring{\phi}\acute{\eta}\mu \eta$; $\pi \acute{\nu}\lambda a$, Æol. for $\pi \acute{\nu}\lambda \eta$.

4. The primitive sound of the diphthongs appears to have been $a ext{-} \iota$, $e ext{-} \iota$, e

though, of course, with more of a diphthongal sound.

^{1.} The pronunciation here given is that which has been adopted at the institution from which the present work emanates. It is by no means offered as accurate in every respect, but merely as giving, in some cases, an approximation to the ancient sound, and, in others, the result of modern, though erroneous, usage. A separate work on this much-contested point will appear at no very distant day.

Ev, like the English word yew.

Ot, like the syllable oy in boy.

Ov, like the oo in soon, or the ou in ragout.

Yt, like the English pronoun we.

III. DIVISION OF THE LETTERS.

Seven of the letters are vowels, namely, α , ε , η , ι , \mathfrak{o} , v, ω . The remaining seventeen are consonants.

1. Vowels.

1. The seven vowels are divided into three classes, namely: short, long, and doubtful. Thus,

Short, ε , o, Long, η , ω , Doubtful, α , ι , ν .

- 2. The short vowels are those, the pronunciation of which occupies the shortest possible time.
- 3. The long vowels are those which require in their pronunciation twice as much time as the short.
- 4. The doubtful are those which can be pronounced both as short and long in different words, being short in some words and long in others.¹

2. Diphthongs.

- 1. The vowels are combined in a variety of ways, two and two together, into one sound, and hence are formed the diphthongs.
- 2. Diphthongs are formed by the union of a back-vowel (a, ε, o) with a front-vowel (ι, v) , producing one sound.

2. The sounds of α , ε , o, being formed by the organs in the back part

^{1.} The student must not suppose, from the epithet "doubtful," as applied to these vowels, that there is, in every case, something wavering and uncertain in their nature. The meaning is simply this: the short vowel ε has its corresponding long vowel η , and the short vowel o its corresponding long vowel ω ; but in the case of α , ι , v, there is no separate vowel-sign for the long and short quantities, and, therefore, the length or shortness of the vowel is to be determined, not by the eye, but by the application of some rule.

- 3. Of the diphthongs, six are proper, where both vowels are heard combined into one sound; and six improper, where the sound of one vowel predominates over that of the other.
- 4. The proper diphthongs are, therefore, $a\iota$, $a\nu$, $\epsilon\iota$, $\epsilon\nu$, $o\iota$, $o\nu$. The improper are a, η , ω , where the ι , or second vowel, is subscribed, and also $\eta\nu$, $\nu\iota$, $\omega\nu$, which last three are not of as common occurrence as a, η , ω .

3. Consonants.

- 1. Of the seventeen consonants, nine are mutes, that is, letters whereof no distinct sound can be produced without the addition of a vowel.
- 2. These nine are divided into three classes, namely, soft, intermediate, and aspirate. Thus,

Three soft, π , κ , τ .

Three intermediate, β , γ , δ .

Three aspirate, ϕ , χ , θ .

3. These, when read perpendicularly, form the three orders of mutes, each soft consonant having its corresponding intermediate and aspirate. Thus,

 π , β , ϕ . κ , γ , χ . τ , δ , θ .

of the mouth, may be called back-vowels; and the sounds of ι and v, being formed in the front part of the mouth, may be denominated front-vowels.

1. Originally, the α , η , ω were closely allied to $\alpha\iota$, $\varepsilon\iota$, $o\iota$, and only so distinguished, that, in the latter, α , ε , and o were sounded of the same length with the ι ; while, in the former, the long sound of $\bar{\alpha}$, $\bar{\varepsilon}$, and \bar{o} preceded, and the i merely followed as a short echo. This accurate pronunciation, however, appears to have been lost at an early period, even among the Greeks themselves, and therefore, at present, we pronounce α , η , ω in the same way as $\bar{\alpha}$, η , ω ; and the subscribed or underwritten iota serves as a mere grammatical sign for determining the derivation and for distinguishing the forms. Originally, the ι , even in these improper diphthongs, was written by the side of the other sound, and in the use of capitals this practice still obtains. Thus we write $\alpha \delta \eta_{\mathcal{C}}$, but ${}^*\Lambda\iota \delta \eta_{\mathcal{C}}$, passing over, in either case, the sound of the ι . So, again, $\omega \delta \tilde{\eta}$, but, with the capital letter, ${}^*\Omega\iota \delta \tilde{\eta}$.

4. Mutes of the same class must always come together, from a principle of euphony. Thus,

ςορτ. Intermediate. Aspirate. Εβδομος. έπτά. φθόνος. ὄγδοος. ὀκτώ. ἔχθος.

- 5. From the organs with which they are pronounced, π , β , ϕ are termed *labials* or lip-letters; κ , γ , χ , gutturals; and τ , δ , θ , dentals.
- 6. Four of the consonants are called liquids, namely, λ , μ , ν , ρ ; and they are so denominated because, in pronunciation, they easily flow into other sounds.
- 7. These four liquids, together with the sibilant, or hissing letter c, are also called semivowels, because their sound can be pretty distinctly perceived without the accession of a yowel.
- 8. There are three double consonants, namely, ζ , ξ , ψ , composed of any letter of each of the three orders of mutes, followed by ς . Thus,

 $\pi\varsigma$, $\beta\varsigma$, $\phi\varsigma$, form ψ ; $\kappa\varsigma$, $\gamma\varsigma$, $\chi\varsigma$, form ξ ; $(\tau\varsigma)$, $\delta\varsigma$, $(\theta\varsigma)$, form ζ .¹

9. These double consonants are universally used (except in Æolic and Doric Greek) instead of their corresponding simple letters. Not, however, where the two simple letters belong to two different parts of the compound, as $\hat{\epsilon}\kappa$ - $\sigma\epsilon\hat{\nu}\omega$, not $\hat{\epsilon}\xi\epsilon\hat{\nu}\omega$.

^{1.} The combinations $\tau_{\mathcal{G}}$ and $\theta_{\mathcal{G}}$ are merely inserted to complete the analogy to the eye; since ζ is equivalent, in fact, to $\delta_{\mathcal{G}}$ merely, and whenever α , τ , or θ comes before σ , it is thrown away; as, $\mathring{\alpha}\nu\mathring{\nu}\sigma\omega$ for $\mathring{\alpha}\nu\mathring{\nu}\tau\sigma\omega$, and $\pi\varepsilon\mathring{\iota}\sigma\omega$ for $\pi\varepsilon\mathring{\iota}\theta\sigma\omega$. Sometimes, even in the case of $\delta_{\mathcal{G}}$, the same rejection takes place, as $\mathring{\epsilon}\rho\varepsilon\mathring{\iota}\sigma\omega$ for $\mathring{\epsilon}o\varepsilon\mathring{\iota}\partial\sigma\omega$, where ζ could not occupy the place of the characteristic letter (σ) of the future.

IV. BREATHINGS.

1. Every vowel, or diphthong, which is pronounced without a letter preceding it, is necessarily connected with a breathing.

2. There are two breathings, the $soft^1$ and aspirate; and, consequently, every word beginning with a vowel, or diphthong, must be pronounced with one of these breathings.

3. The signs employed for these breathings are, for the soft ('), as $d\epsilon i$, $\dot{\epsilon}\xi$; and for the aspirate ('), as $\dot{v}\pi\dot{\epsilon}\rho$, $\dot{\eta}\mu\epsilon\dot{\iota}\varsigma$.

4. The soft breathing has no perceptible power; the aspirate is equivalent to the modern h, as $i\pi \epsilon \rho$, pronounce huper.

5. Υ at the beginning of words in the Attic dialect is always to be pronounced with the aspirate; as $\dot{\nu}\dot{\alpha}\kappa\nu\theta\sigma\varsigma$, $\dot{\nu}\dot{\alpha}\lambda\sigma\varsigma$, $\ddot{\nu}\beta\rho\iota\varsigma$.

6. In diphthongs the breathings are marked over the second vowel; as ol, al, $el\theta b' \varsigma$, $al t \tau \delta \varsigma$; because the breathing does not belong to either of the blended vowels separately, but to the whole mingled sound. When, however, an improper diphthong has the iota adscribed, as in the case of capital letters, or, otherwise, subscribed, the mark of the breathing is placed by or over the initial vowel, as *Al $\delta \eta \varsigma$, $\mathring{a}\delta \eta \varsigma$.

7. P is the only consonant that receives a breathing, since it cannot be pronounced without an audible expiration. When ρ stands at the beginning of a word, therefore, this breathing is always the aspirate; as $\dot{\rho}\dot{\epsilon}\omega$, $\dot{\rho}v\tau\dot{\epsilon}\varsigma$, which in Latin is placed after the R, as rhetor, from the Greek $\dot{\rho}\dot{\eta}\tau\omega\rho$.

out any exertion of the lungs.

^{1.} Called also "smooth," and by its Latin name lenis.

^{2.} Originally the rough breathing alone had a sign, namely, H, and the smooth remained unmarked. Afterward that sign was divided into two halves, and the first half, I, was employed to denote the aspirate, the second half, I, the soft breathing. By a subsequent abbreviation of these, two other marks were formed, namely, [and], which finally changed into (') and ('), the signs now in use.

^{3.} It attaches itself to the sound pronounced, as if spontaneously, with-

8. But when a ρ is followed by another ρ , the first must have the soft breathing, and the latter the aspirate, as $\mathring{a}\mathring{\rho}$ - $\mathring{\rho}\eta\kappa\tau o\varsigma$, $\mathring{\epsilon}\mathring{\rho}\mathring{\rho}\varepsilon o\nu$; for two of these letters could not be pronounced in succession each with an aspirate.

V. DIGAMMA.

- 1. Besides the rough breathing, there was in several dialects another sound, somewhat similar in nature, formed between the lips, and having the same relation to f, ph, and v, that the aspirate bears to ch, g, and k.
- 2. It was originally a full and strong consonant, and represented by a letter closely resembling the Roman F. This letter was called *digamma*, because looking like a double gamma, and originally occupied the sixth place in the Greek alphabet.
- 3. The term $\mathcal{E}olic$ digamma was given to it, because it was retained in the alphabet principally by those branches of the Greek race that were of $\mathcal{E}olic$ descent. Its true name, however, was $Ba\tilde{v}$ (Vau), the other appellation having been invented by the grammarians.
- 4. In the dialects which retained the digamma, its sound was soon softened down, and it then answered, in pronunciation, to the English wh. Between two vowels it was still more attenuated, and passed, even with the Æolians, into v; as $a\dot{v}\dot{\eta}\rho$, $a\dot{v}\dot{\omega}\varsigma$, for $\dot{a}\dot{\eta}\rho$, $\dot{\eta}\dot{\omega}\varsigma$.
- In Æolic the digamma served also for the rough breathing, which had no place in that dialect.¹

VI. ACCENTS.2

- 1. There are three accents in Greek; the acute, grave, and circumflex.
 - 2. The acute is denoted by the sign ('), as $\phi \dot{\nu} \lambda a \xi$. The

2. For a more enlarged view of accents, consult Excursus C.

For some further remarks respecting the digamma, consult Excursus B, at the end of this volume.

grave is never marked, but lends its sign to the softened acute. The circumflex is indicated by $(\tilde{\ })$, as $\kappa\tilde{\eta}\pi\sigma\varsigma$.

- 3. In every word there can be but one predominant tone, to which all the rest are subordinate. This is the sharp or acute accent, the fundamental tone of discourse being the grave.
- 4. The grave accent, therefore, does not require any mark; since, if the syllable which receives the strengthened accent be ascertained, we know that all the rest must have the weaker or fundamental one. Consequently, it would be superfluous to write $\Theta \grave{\epsilon} \acute{\delta} \delta \grave{\omega} \rho \grave{\delta} \varsigma$, since $\Theta \epsilon \acute{\delta} \delta \omega \rho o \varsigma$ is sufficient.
- 5. When a word which, by itself, has the acute accent on the last syllable, stands in connexion before other words, the acute tone is softened down, and passes more or less into the grave. This depressed accent is called the softened acute, and is indicated by the mark of the grave, the strictly grave syllables having, as we have just remarked, no use for this sign, and lending it, therefore, to the softened acute. Thus, $\delta\rho\gamma\dot{\eta}$ $\delta\dot{\epsilon}$ $\pi o\lambda\lambda\dot{a}$ $\delta\rho\ddot{q}\nu$ $\dot{a}\nu a\gamma\kappa \dot{a}\zeta\epsilon\iota$ $\kappa a\kappa\dot{a}$.
- 6. The acute accent is placed on one of the last three syllables of a word, the circumflex on one of the last two.
- 7. All words which have no accent on the last syllable are called Barytones, because a syllable neither marked by an acute nor circumflex accent has, of course, the grave tone $(\beta a \rho \hat{\nu} \nu \tau \delta \nu o \nu)$.
- 8. All words which have the acute on the last syllable are called Oxytones ('O $\xi v \tau \acute{o} v a$, from $\delta \xi \acute{v} \varsigma$ and $\tau \acute{o} v \circ \varsigma$).

^{1.} The ancients observed, in pronunciation, both quantity and accent. This, however, is extremely difficult of accomplishment at the present day, and it is better for the learner, therefore, to let the quantity predominate, as being for us the more important of the two. Still, however, the student should accustom himself to distinguish every accented vowel from an unaccented one. Thus, for example, we can accent the first syllable in $\delta v\theta \rho\omega \pi o c$, and yet keep the second long; as in the English grandfather, alms-basket. Care must be taken, at the same time, not to prolong the accented short vowels; as, for example, not to pronounce $\delta \pi \epsilon \rho$ like $\tilde{\phi} \pi \epsilon \rho$.

VII. MARKS OF READING.

- 1. For a period and comma the same signs are employed in Greek as in English.
- 2. The colon and semicolon have one and the same mark, namely, a dot or point above the line; as, $\dot{\epsilon}\tau\nu\phi\lambda\omega\sigma\dot{\epsilon}$ $\mu\epsilon$ και $\tau\nu\phi\lambda\dot{\delta}\varsigma$ $\epsilon\dot{l}\mu\iota$.
- 3. A sign of interrogation has this form (;), as, $\tau i \tau \tilde{ov} \tau o$; It is the same in appearance as our English semicolon, and not unlike our mark of interrogation inverted.
- 4. No sign of exclamation occurs in the older editions, yet, after interjections, and terms indicative of feeling, it is well to put the one in use among us; as, $\tilde{\omega} \mu \omega$, $\tau \tilde{\omega} v \pi a \rho \delta v \tau \omega v \kappa a \kappa \tilde{\omega} v$! $\phi \epsilon \tilde{v}$! $\phi \epsilon \tilde{v}$!
- 5. Diastole, or hypodiastole, has the same sign as the comma, and is used in certain small compound words, to distinguish them from others; as, $\delta, \tau\iota$ ("whatever," formed from $\delta\sigma\tau\iota g$) for distinction sake from $\delta\tau\iota$ ("that"); and $\delta,\tau\varepsilon$ ("which also") for distinction sake from $\delta\tau\varepsilon$ ("when").
- 6. In place, however, of the diastole and hypodiastole, many of the more recent editions have merely the syllables of such words separate, and without the inserted mark; as, $\delta \tau \iota$ and $\delta \tau \varepsilon$, instead of $\delta \tau \iota$ and $\delta \tau \varepsilon$. This method is attended with less interruption than the other, and is, at the same time, equally perspicuous.
- 7. A diærēsis, or sign of separation, is put when two vowels that follow in succession are not to be read as a diphthong, but separately. It is indicated by two dots placed horizontally over the second one of the two vowels; and, if the accent fall on that same vowel, the accentual mark is placed between the two dots. Thus, $d\ddot{v}\delta\dot{\eta}\varsigma$ (to be pronounced $d \cdot \iota \delta\dot{\eta}\varsigma$), $\pi\rho a\dot{v}\varsigma$ (to be pronounced $\pi\rho a \cdot \dot{v}\varsigma$).

VIII. CONTRACTIONS.

1. Contractions are of two kinds, proper and improper, called, otherwise, synærĕsis and crasis.

- 2. A proper contraction, or synæresis, is when two single vowels, or open sounds, coalesce without change into one diphthong; as, $\eta \chi \delta \tilde{\iota}$ contracted into $\eta \chi \delta \tilde{\iota}$; $\tau \epsilon i \chi \epsilon \tilde{\iota}$ contracted into $\tau \epsilon i \chi \epsilon \iota$.
- 3. An improper contraction, or crasis, is when two single vowels coalesce, but are mixed together to such a degree that a vowel or diphthong of a different sound is substituted; as, $\tau \epsilon i \chi \epsilon a$ contracted into $\tau \epsilon i \chi \eta$; $\delta \epsilon \mu \delta c$ contracted into $\delta \nu \mu \delta c$.
- 4. Syllables contracted by crasis are long, and have commonly a mark (') placed over them, indicative of its having taken place. Thus, $\tau \dot{a}\gamma a\theta \dot{a}$ for $\tau \dot{a}$ $\dot{a}\gamma a\theta \dot{a}$; $\tau a\dot{v}\tau \dot{a}$ for $\tau \dot{a}$ $a\dot{v}\tau \dot{a}$.
- 5. If, in the process of contraction, a mute is brought before an aspirated vowel, the mute is also aspirated; as, $\vartheta o \mathring{v} \delta a \tau o \varsigma$ for $\tau o \widetilde{v} \mathring{v} \delta a \tau o \varsigma$; $\vartheta o l \mu \acute{a} \tau l o v$ for $\tau \grave{o}$ $l \mu \acute{a} \tau l o v$.
- 6. The subscript iota ought never to appear in contractions by crasis, unless it be found, previous to contraction, in the first syllable of the second word. Thus, $\kappa \dot{\alpha} \tau \alpha$ for $\kappa a i \epsilon l \tau a$; and $\dot{\epsilon} \gamma \ddot{\phi} \delta a$ for $\dot{\epsilon} \gamma \dot{\omega}$ olda. But $\kappa \dot{a} \pi \iota$ for $\kappa a i \dot{\epsilon} \pi \iota$, not $\kappa \ddot{a} \pi \iota$; and $\kappa \ddot{a} \nu$ for $\kappa a i \dot{a} \nu$, not $\kappa \ddot{a} \nu$.

IX. APOSTROPHE OR ELISION.

- 1. By apostrophe is meant the cutting off of a short vowel at the end of a word when the next word begins with a vowel; and, when this takes place, it is indicated by the mark (') set over the empty space; as, $\dot{\epsilon}\pi'$ $\dot{\epsilon}\mu o \tilde{v}$ for $\dot{\epsilon}\pi \tilde{\iota}$ $\dot{\epsilon}\mu o \tilde{v}$.
- 2. When the following word has the rough breathing, and the elided vowel was preceded by a smooth mute, this mute becomes aspirated; as, $\dot{a}\phi'$ ov for $\dot{a}\pi\dot{o}$ ov.
- 3. The vowels elided by apostrophe are a, ε, ι, o , but not v. Monosyllables, however, in a, ι, o (the epic $\dot{\rho}\dot{a}$ ex-

^{1.} Many editions of the ancient writers, and almost all the lexicons, of-fend against this rule.

cepted), and the ι in the dative singular and plural of the third declension, are not elided.

- 4. Neither does the ι in $\tau\iota$ and $\delta\tau\iota$ suffer elision, except in the Homeric dialect. The reason with regard to $\tau\iota$ is, that it might sometimes be confounded with $\tau\varepsilon$; while, if the ι in $\delta\tau\iota$ suffered elision, $\delta\tau'$ might be confounded with $\delta\tau$, and $\delta\theta'$ with $\delta\theta\iota$.
- 5. The o in $\pi\rho\delta$ is not elided, and for that very reason is not used by the poets before a vowel. In composition, however, it coalesces with the augment, and with the initial vowel of the following word, and or and or are contracted into ov; as, $\pi\rhoo\mathring{v}\tau v\psi \varepsilon v$ for $\pi\rhoo\acute{\varepsilon}\tau v\psi \varepsilon v$; $\pi\rhoo\mathring{v}\pi\tau o\varsigma$ for $\pi\rho\acute{o}\sigma\tau \sigma \varsigma$.
- 6. The poets elided, though seldom, the diphthong $a\iota$; and only in the passive endings $\mu a\iota$, $\sigma a\iota$, $\tau a\iota$, $\sigma \theta a\iota$; as, $\beta ούλεσθ' ἔφη, ἔρχομ' ἔχων. Of the elision of the diphthong <math>οι$ no example is found in Homer and the epic poets. The Attics elided it only in οἴμ' for οἵμοι before ω, but not in μοι and σοι.
- 7. Since elision, by the suppression of vowels, evidently hurts, in some degree, distinctness of expression, it is generally avoided in prose, so that even the slenderest sounds sometimes remain open.
- 8. When the first word ends with a long vowel or diphthong, and the second begins with a short vowel, this latter is elided by the Attic poets; as, $\pi o \tilde{v} ' \sigma \tau \iota \nu$ for $\pi o \tilde{v} ' \epsilon \sigma \tau \iota \nu$; ' $E \rho \mu \tilde{\eta} ' \mu \pi o \lambda a \tilde{\iota} \epsilon$ for ' $E \rho \mu \tilde{\eta} ' \epsilon \mu \pi o \lambda a \tilde{\iota} \epsilon$. And, in prose writers, $\tilde{\omega} ' \gamma a \theta \epsilon$ for $\tilde{\omega} ' a \gamma a \theta \epsilon$.
- 9. In diphthongs, also, the first short vowel is cut off after a long one in the preceding word, chiefly after η ; as, $\dot{\eta}$ 'voébeia for $\dot{\eta}$ evoébeia; $\mu \dot{\eta}$ 'voe for $\mu \dot{\eta}$ evoe.

Χ. Ν έφελκυστικόν.

1. By ν ἐφελκυστικόν is meant ν appended to certain final syllables, and it was so called because, as was erro-

neously supposed, this ν did not belong to the termination, but was appended to the final vowel merely to prevent an hiatus (a word ending with a vowel and the next word beginning with one), and, therefore, drew, as it were, the second vowel to the first.

- 2. In truth, however, this ν is not, as is generally supposed, merely an invention for the sake of euphony, but belonged to the ancient formation, and was first dropped before a consonant as the language became softer.
- 3. This ν ἐφελκυστικόν is added (to adopt the language of grammarians) to datives plural in $\sigma\iota$, and, consequently, in $\xi\iota$ and $\psi\iota$; to the third persons of verbs in ε or ι ; to the numeral εἴκοσι, "twenty," and to the adverbs πέρνσι, παντάπασι, νόσφι, πρόσθε, κε, νν, when the following word begins with a vowel; as, ἐν μησὶν ὀλίγοις, πᾶσιν εἶπεν ἐκεῖνοις, ἕτυψεν αὐτόν, εἴκοσιν ἔτη γεγονώς, &c.

XI. OTHER FINAL LETTERS.

- 1. The letter ς is sometimes found at the end of words, on the same principle as the ν έφελκυστικόν. Thus, we have ούντω before a consonant, and ούντως before a vowel. So also in μέχρις and ἄχρις, except that these two last often stand without ς before a vowel.
- 2. In like manner, the particle $o\dot{v}$, "not," takes before a consonant a final κ , and, consequently, before the rough breathing a final χ . Thus, $o\dot{v}$ πάρεστιν, $o\dot{v}\kappa$ ἕνεστιν, $o\dot{v}\chi$ ἕνεστιν.
- 3. When, however, this particle stands at the end of a clause, or where there is a pause in the sense, the κ falls away; as, $\tau o \tilde{\nu} \tau o \delta'$ o $\tilde{\nu}$, "but this not." O $\tilde{\nu}$ d $\lambda\lambda$ o $\tau a\nu$ —, "No: but when—."
- 4. The preposition $\dot{\epsilon}\xi$, "out of," has this form only before vowels and before a pause; as, $\dot{\epsilon}\xi$ $\dot{\epsilon}\mu\nu\nu$, $\dot{\epsilon}\xi$ $\delta\tau\nu\nu$, $\kappa\alpha\kappa\nu$ $\dot{\epsilon}\xi$. Before all consonants the ϵ 0 of the double letter ϵ 0 ($\kappa\epsilon$ 0) falls away, and the κ 1 remains; as, $\epsilon\kappa$ 2 $\tau\nu\nu$ 0 $\tau\nu$ 0, $\epsilon\kappa$ 3 $\tau\nu$ 0 $\tau\nu$ 0.

XII. CHANGES OF THE CONSONANTS.

1. In the concurrence of two or more consonants, those of the same class can alone stand together, as has already been remarked. Hence an aspirated consonant can only be joined to an aspirate, a middle to a middle, a smooth to a smooth. In the formation of Greek words, therefore, we must change

into τέτριπται. τέτριβται γέγραφται γέγραπται. ράπδος ράβδος. έπιγράφδην έπιγράβδην. ἐτύπθην έτύφθην. τριβθήσομαι τριφθήσομαι. λέλεγται 66 λέλεκται. βέβρεχται βέβρεκται. 66 ὄγδοος. ὄκδοος ἐπλέκθην 66 . έπλέχθην. λεγθήσομαι " λεχθήσομαι.

In composition, however, the preposition $\dot{\epsilon}\kappa$ remains unchanged before τ , δ , θ , and hence we have $\dot{\epsilon}\kappa\delta\iota\delta\delta\nu\alpha\iota$, $\dot{\epsilon}\kappa$ - $\theta\epsilon\bar{\iota}\nu\alpha\iota$, &c.

2. Three or more consonants cannot stand immediately together: but one of them (usually a σ standing between two consonants) must be omitted, or such forms entirely avoided. Thus,

Instead of τέτνφσθε we say τέτνφθε.
πεπλέχσθαι "πεπλέχθαι.
τέτνφνται "τετύφαται, or τετνμμένοι εἰσί.

Exceptions. (1.) This rule does not operate in compounds, where perspicuity of derivation renders the retention of the third consonant necessary; as, $\dot{\epsilon}\kappa\pi\tau\dot{\nu}\omega$, $\dot{\epsilon}\kappa\sigma\pi\dot{\epsilon}\nu$ - $\delta\omega$, $\delta\dot{\nu}\sigma\phi\theta\alpha\rho\tau_{0}\varsigma$. (2.) If the first or last of the three consonants is a liquid (λ, μ, ν, ρ), whereby the harshness of pronunciation is softened; as, $\dot{\epsilon}\kappa\kappa\lambda\eta\sigma\dot{\epsilon}\alpha$, $\pi\epsilon\mu\phi\theta\epsilon\dot{\epsilon}\varsigma$, $\sigma\kappa\lambda\eta\rho\dot{\epsilon}\varsigma$, $\dot{\delta}\sigma\theta\mu\alpha$, $a\dot{\delta}\sigma\chi\rho\dot{\epsilon}\varsigma$.

3. Two syllables following one another cannot both begin with an aspirate (ϕ, χ, θ) ; but, in this case, the aspirated consonant which stands at the beginning of the first

syllable is changed into its kindred smooth. Thus,

For φεφίληκα we say πεφίληκα. χεχώρηκα " κεχώρηκα. θεθνηκα " τέθνηκα.

Exceptions. (1.) The passive termination in $\vartheta\eta\nu$, and all its derivative terminations which begin with ϑ , have no influence upon the preceding aspirate; and thus we write, $\dot{\omega}\rho\theta\dot{\omega}\theta\eta\nu$, $\dot{\epsilon}\chi\dot{\nu}\theta\eta\nu$, $\vartheta a\phi\theta\dot{\eta}\sigma o\nu\tau a\iota$, $\vartheta\rho\epsilon\phi\theta\ddot{\eta}\nu a\iota$. In the verbs $\vartheta\dot{\nu}\epsilon\iota\nu$ and $\tau\iota\theta\dot{\epsilon}\nu a\iota$ alone, ϑ is changed into τ before those terminations; as, $\dot{\epsilon}\tau\dot{\nu}\theta\eta\nu$, $\dot{\epsilon}\tau\dot{\epsilon}\theta\eta\nu$. (2.) So also the adverbial terminations $\vartheta\epsilon\nu$ and $\vartheta\iota$; as, $\pi a\nu\tau a\chi\dot{\epsilon}\theta\epsilon\nu$, Koρ $\iota\nu\theta\dot{\epsilon}\theta\iota$. (3.) In most compounds also the rule is neglected; as, $\dot{a}\nu$ -

θοφόρος, ἐρυφαίνω.

4. If the latter aspirate, which caused the change, disappear, the former resumes its proper shape; thus, $\vartheta \acute{a}$ - $\phi \circ c$ becomes $\tau \acute{a}\phi \circ c$, "a grave," by the previous rule, but the verb is $\vartheta a\pi \tau \omega$, "I bury." So $\tau \rho \acute{e}\phi \omega$ makes $\vartheta \rho \acute{e}\psi \omega$, in the future; $\tau \rho \acute{e}\chi \omega$, $\vartheta \rho \acute{e} \acute{e}\omega$; $\tau \acute{v}\phi \omega$, $\vartheta \acute{v}\psi \omega$; the presents of these verbs being changed by the previous rule from $\vartheta \rho \acute{e}\phi \omega$, $\vartheta \rho \acute{e}\chi \omega$, and $\vartheta \acute{v}\phi \omega$. So also the noun $\vartheta \rho \acute{e} \acute{e}$, "hair," makes $\tau \rho \acute{e}\chi \circ c$ in the genitive (instead of the old form $\vartheta \rho \acute{e}\chi \circ c$) and $\vartheta \rho \acute{e} \acute{e} \acute{e}$ in the dative plural, where the aspirate reappears.

5. The rough breathing likewise disappears in the first syllable when χ stands in the next. Thus, the old and genuine form of $\xi \chi \omega$ was $\xi \chi \omega$, but the aspirate was changed into the smooth for euphony, and reappears when the χ is

no longer present, as in the future ἕξω.

6. When the rough breathing meets with a smooth, it changes the same into an aspirate, not only in composition, but, as has already been remarked, even in accidental concurrence; as, ἔφοδος (from ἐπί and ὁδός), δεχήμερος (from δέκα and ἡμέρα), ἐφ' ἡμέραν (for ἐπ' ἡμέραν), &c.

7. Aspirates are never doubled; but, when two come together, the first must be changed into its own smooth; as, $\Sigma a\pi\phi\dot{\omega}$, not $\Sigma a\phi\phi\dot{\omega}$; $\Xi a\pi\phi\dot{\omega}$, not $\Xi a\phi\phi\dot{\omega}$; $\Xi a\phi\phi\dot{\omega}$

θίς; Ματθαῖος, not Μαθθαῖος.

8. The letter ρ in the beginning of a word is doubled whenever it is preceded by a vowel in composition or inflection; as, $\mathring{\epsilon}\mathring{\rho}\mathring{\rho}\acute{\epsilon}\theta\eta\nu$ from $\mathring{\rho}\acute{\epsilon}\omega$; $\mathring{a}\mathring{\rho}\mathring{\rho}\eta\tau\sigma\varsigma$, $\pi\epsilon\rho\mathring{\iota}\mathring{\rho}\mathring{\rho}\sigma\sigma\varsigma$, &c. After a diphthong, however, the single ρ remains; as, $\varepsilon\mathring{v}$ - $\rho\sigma\sigma\varsigma$, $\varepsilon\mathring{v}\rho\nu\theta\mu\sigma\varsigma$.

9. Before μ , the labials β , π , ϕ , ψ are changed into μ ;

as, for τέτριβμαι write τέτριμμαι; for τέτυπμαι write τέτνυμμαι; for γέγραφμαι, γεγραμμαι. Before the same letter, κ and χ are changed into γ ; as, λέλεγμαι for λέλεχμαι; δέδοκμαι for δέδογμαι. And the linguals δ , θ , τ , ζ are changed before the same into σ ; as, $\delta \sigma \mu \alpha$ for $\delta \delta \mu \alpha$; πέπεισμαι for πέπειθμαι; ἤνυσμαι for ἤνυτμαι; ψήφισμα for ψήφιζμα.

10. Before σ , the linguals δ , θ , τ , ζ are dropped; as, for $\pi \delta \delta \sigma \iota$ write $\pi \delta \sigma \iota$; for $\pi \lambda \dot{\eta} \theta \sigma \omega$, $\pi \lambda \dot{\eta} \sigma \omega$; for $\sigma \dot{\omega} \mu \alpha \tau \sigma \iota$, $\sigma \dot{\omega}$ -

μασι; for άρπάζσω, άρπάσω.

11. The letter ν , before the labials β , μ , π , ϕ , ψ , is changed into μ ; as, $\dot{\epsilon}\mu\beta\acute{a}\lambda\lambda\omega$ (from $\dot{\epsilon}\nu$ and $\beta\acute{a}\lambda\lambda\omega$), $\sigma\nu\mu$ - $\pi\rho a\sigma\sigma\omega$ (from $\sigma\acute{\nu}\nu$ and $\pi\rho\acute{a}\sigma\sigma\omega$), &c. The same letter is changed into γ before γ , κ , χ , ξ (though pronounced as ng); as, $\dot{\epsilon}\gamma\gamma\epsilon\lambda\acute{a}\omega$ (from $\dot{\epsilon}\nu$ and $\gamma\epsilon\lambda\acute{a}\omega$), $\sigma\nu\gamma\chi a\acute{\iota}\rho\omega$ (from $\sigma\acute{\iota}\nu$ and $\chi a\acute{\iota}\rho\omega$), &c.

12. If ν comes before λ or ρ , it is changed into λ or ρ ; as, for $\sigma \nu \nu \lambda \alpha \gamma i \zeta \omega$, $\sigma \nu \nu \rho i \pi \tau \omega$, write $\sigma \nu \lambda \lambda \alpha \gamma i \zeta \omega$, $\sigma \nu \rho \rho i \pi \tau \omega$.

13. The letter ν is usually thrown away before σ or ζ ; as, for $\delta a i \mu o \nu \sigma \iota$, $\sigma v \nu \zeta v \gamma i a$, write $\delta a i \mu o \sigma \iota$, $\sigma v \zeta v \gamma i a$. But the preposition εv before σ and ζ remains throughout unchanged; as, $\dot{\varepsilon} v \sigma \varepsilon i \omega$, $\dot{\varepsilon} v \zeta \dot{\varepsilon} o \mu a \iota$. On the other hand, the preposition $\sigma v v$, before σ followed by a vowel, changes v into σ ; as, $\sigma v \sigma \sigma \iota \tau i a$, $\sigma v \sigma \sigma \varepsilon i \omega$, for $\sigma v v \sigma \iota \tau i a$, $\sigma v v \sigma \varepsilon i \omega$.

14. When the letter ν , and τ , δ , or θ following, are together rejected before σ , then the vowel remaining, if short, is changed into a diphthong, namely, ε into $\varepsilon\iota$, and σ into $\sigma\nu$; and, if a doubtful vowel, is lengthened. The long vow-

els η and ω remain unchanged. Thus,

τυφθεντσι becomes τυφθεῖσι.
σπενδσω " σπείσω.
λεοντσι " λέουσι.
τυπτοντσι " τύπτουσί.
τυψαντσι " τύψᾶσι.
γιγαντσι " γίγᾶσι.
δεικνυντσι " δείκνῦσι.
τυπτωντσι " τύπτωσι.

In some instances this alteration takes place when only ν has been rejected; as, $\dot{\epsilon}\nu\varsigma$ becomes $\epsilon\dot{l}\varsigma$; $\tau\dot{a}\lambda a\nu\varsigma$, $\tau\dot{a}\lambda\bar{a}\varsigma$; $\mu\dot{\epsilon}\lambda a\nu\varsigma$, $\mu\dot{\epsilon}\lambda\bar{a}\varsigma$.

XIII. FIGURES AFFECTING SYLLABLES.

- 1. Prosthesis is the addition of one or more letters at the beginning of a word; as, $\sigma\mu\nu\kappa\rho\delta\varsigma$ for $\mu\nu\kappa\rho\delta\varsigma$; esikoou for etkoou.
- 2. Paragoge is the addition of one or more letters at the end of a word; as, $\tilde{\eta}\sigma\theta a$ for $\tilde{\eta}\varsigma$; $\lambda \acute{o}\gamma o \iota \sigma \iota \nu$ for $\lambda \acute{o}\gamma o \iota \varsigma$.
- 3. Epenthësis is the insertion of one or more letters in the body of a word; as, $\pi\tau\delta\lambda\epsilon\mu\sigma\varsigma$ for $\delta\pi\delta\epsilon\mu\sigma\varsigma$; $\delta\pi\pi\delta\tau\epsilon\rho\sigma\varsigma$ for $\delta\pi\delta\tau\epsilon\rho\sigma\varsigma$.
- 4. Syncope is the taking away of one or more letters from the body of a word; as, $\tau \epsilon \rho a \sigma \varsigma$ for $\tau \epsilon \rho a \tau \sigma \varsigma$; $\tau a \tau \rho \delta \varsigma$ for $\tau a \tau \epsilon \rho \sigma \varsigma$.
- 5. Aphærësis is the taking away of one or more letters from the beginning of a word; as, $\epsilon \tilde{l}\beta\omega$ for $\lambda\epsilon (\beta\omega)$; $\tilde{\eta}$ for $\phi\tilde{\eta}$ or $\tilde{\epsilon}\phi\eta$.
- 6. Apocope is the taking away of one or more letters from the end of a word; as, $\pi \acute{a}\rho$ for $\pi a\rho \acute{a}$; $\delta \widetilde{\omega}$ for $\delta \widetilde{\omega} \mu a$.
- 7. Metathěsis is the transposition of letters and syllables; as, $\ddot{\epsilon}\pi\rho\alpha\theta\sigma\nu$ for $\ddot{\epsilon}\pi\alpha\rho\theta\sigma\nu$, from $\pi\dot{\epsilon}\rho\theta\omega$; $\ddot{\epsilon}\delta\rho\alpha\kappa\sigma\nu$ for $\ddot{\epsilon}\delta\alpha\rho\kappa\sigma\nu$, from $\delta\dot{\epsilon}\rho\kappa\omega$; $\kappa\rho\alpha\delta\dot{\epsilon}a$ for $\kappa\alpha\rho\delta\dot{\epsilon}a$; $\dot{\epsilon}\tau\alpha\rho\pi\dot{\epsilon}\varsigma$ for $\dot{\epsilon}\tau\rho\alpha\pi\sigma\varsigma$.
- 8. $Tm\bar{e}sis$ is the separation of the preposition of a compound from the verb by means of some other word intervening; as, $im\hat{e}\rho \tau \iota \nu a$ $im\hat{e}\rho \tau \iota \nu a$.

XIV. DIALECTS.2

- 1. The principal dialects of the Greek language are four; the Æolic, Doric, Ionic, and Attic.
- 2. The Æolic retained the most numerous traces of the early Greek, and hence the Latin coincides more with this than with the other dialects. It was distinguished from the Doric by trifling differences; chiefly, however, by the use

Most, if not all, of the examples of prosthesis are, in fact, old forms of the language. So also those of paragoge and cpenthesis.
 For more particular remarks concerning the dialects, consult Ex-

cursus D, and the observations at the end of each declension, &c.

of the digamma before vowels at the beginning and in the middle of words, and before some consonants, as ρ ; whereas the digamma was dropped by the Doric and other dialects.

- 3. The *Doric* was hard, rough, and broad, particularly from the frequent use of α for η and ω ; as, $\dot{\alpha}$ $\lambda \dot{\alpha} \theta \alpha$ for $\dot{\eta}$ $\lambda \dot{\eta} \theta \eta$; $\tau \tilde{\alpha} \nu$ $\kappa \nu \rho \tilde{\alpha} \nu$ for $\tau \tilde{\omega} \nu$ $\kappa \nu \rho \tilde{\omega} \nu$; and from the use of two consonants, where the other Greeks employed the double consonants; as, $\mu \epsilon \lambda \iota \sigma \delta \epsilon \tau a \iota$ for $\mu \epsilon \lambda \iota \zeta \epsilon \tau a \iota$, &c., which was also the custom in Æolic. It was rudest among the Spartans, the enemies of all change, and was spoken in its greatest purity by the Messenians.
- 5. The Attic was the most polished dialect, and forms the basis of our ordinary grammars. It avoided the collision of vowel sounds, and was, therefore, fond of contractions. It differed from the Ionic by using the long a where the Ionians employed the η after a vowel or the letter $\dot{\rho}$, and by preferring the consonants with an aspirate, which the Ionians rejected. It employed, also, in its later stages, the double $\dot{\rho}\dot{\rho}$ instead of the old $\rho\varsigma$, and the double $\tau\tau$ instead of the hissing $\sigma\sigma$.

XV. PARTS OF SPEECH.

- There are eight parts of speech in Greek, namely, Article (ἄρθρον), Noun (ὄνομα), Adjective (ἐπίθετον), Pronoun (ἀντωννμία), Verb (ῥήμα), Adverb (ἐπιβρήμα), Preposition (προθέσις), and Conjunction (σύνδεσμος).
 - 2. The Interjection is ranked among adverbs.
 - 3. The Article, Noun, Adjective, and Pronoun are de-

clined by Genders (γένη), Cases (πτώσεις), and Numbers (ἀριθμοί).

- 4. There are three Genders; the Masculine (γένος ἀρσενικόν), Feminine (θηλνκόν), and Neuter (οὐδέτερον); and to mark the gender the article is usually employed in grammar; namely, ὁ for the masculine, ἡ for the feminine, and τό for the neuter. Thus, ὁ ἄνθρωπος, "the man;" ἡ γυνή, "the woman;" τὸ χρῆμα, "the thing." Some nouns, however, are both masculine and feminine; as, ὁ, ἡ, κότινος, "the wild olive-tree." These are said to be of the common gender.
- 5. There are three numbers, the Singular (ἀριθμὸς ἐνικός), Dual (δυϊκός), and Plural (πληθυντικός). The singular denotes one; the plural more than one; the dual, two, or a pair.
- 6. There are five cases, the Nominative (πτώσις ὀνομαστική), Genitive (γενική), Dative (δοτική), Accusative (αἰτιατική), and Vocative (κλητική).
- 7. The Greek name of the ablative would be $d\phi ai\rho \epsilon \tau \iota$ - $\kappa \dot{\eta}$, but the national grammarians of Greece do not make mention of this case, because in Greek its form is, in every instance, the same with the dative.

GENERAL RULES.

- 1. Nouns of the neuter gender have the nominative, accusative, and vocative alike in all the numbers; and these cases in the plural end always in a.
 - 2. The nominative and vocative plural are always alike.
- 3. The nominative, accusative, and vocative dual are alike; as also the genitive and dative.
- 4. The dative singular in all three declensions ends in ι . In the first two, however, the ι is subscribed.
 - 5. The genitive plural ends always in $\omega \nu$.

XVI. THE ARTICLE.

1. The article is a word prefixed to a noun, and serving to ascertain or define it. Its declension is as follows:

| | | Singular. | er e | |
|---------------|--------------------------|-----------------------------|--|-------------------|
| | Masc. | Fem. | Neuter. | |
| Nom. | ó | ή | τό | the. |
| Gen. | $	au o 	ilde{v}$ | $	au	ilde{\eta}arsigma$ | au o 	ilde v | of the. |
| Dat. | $	au \widetilde{\omega}$ | $	au \widetilde{\eta}$ | $	au \widetilde{\omega}$ | to the. |
| Accus. | τόν | τήν | $	au \acute{o}$ | the. |
| | | 707 | | |
| | | Dual. | | |
| Nom. Accus. | τώ | τά | τώ | the two. |
| Gen. { Dat. { | τοῖν | $	au a \tilde{\iota} v$ | τοῖν | of or to the two. |
| | | | | |
| | | Plural. | | |
| Nom. | oi . | ai | aulpha | the. |
| Gen. | $	au 	ilde{\omega} v$ | $	au \widetilde{\omega} u$ | $	au \widetilde{\omega} u$ | of the. |
| Dat. | τοῖς | | τοῖς | to the. |
| Accus. | τούς | $	au \acute{a}\varsigma$ | aulpha | the. |

REMARKS ON THE ARTICLE.

1. The article was originally a demonstrative pronoun; but, in the later Ionic and Attic dialects, it became merely a means of defining nouns.¹

^{1.} In the older grammars two articles are given; the prepositive, δ , $\dot{\eta}$, $\tau \dot{\phi}$, and the postpositive, $\delta \dot{c}$, $\ddot{\eta}$, $\ddot{\phi}$, which we call, at the present day, the relative pronoun. In a sentence like the following, "This is the man who will deliver us" ($O \dot{v} \tau o \dot{c} \dot{c} \tau \tau \iota \nu \dot{\sigma} \dot{c} \dot{\nu} \gamma \dot{\rho} \dot{c} \sigma \dot{\omega} \sigma \epsilon \iota \dot{\eta} \mu \ddot{\alpha} c$), the two words "the" and "who" ($\dot{\phi}$ and $\dot{\delta} c$) refer so intimately to each other, and lock, as it were, into one another so much like joints, connecting in this way the two clauses as members or limbs of one sentence, that the Greeks termed them $\ddot{a}\rho\theta\rho a$, articuli, or joints. The first of these, however, namely, $\dot{\phi}$, $\dot{\eta}$, $\tau \dot{\phi}$, stands very commonly with its simple clause alone, and is therefore, strictly speaking, in such instances no longer an article or joint. But this arises from the circumstance, that, in very many instances of this kind, the second clause is not expressed in words, but is left to be mentally supplied; such as, "who is spoken of," or

2. There is no form of the article for the vocative, for ω

is an interjection.

3. If the particles $\gamma \varepsilon$ and $\delta \varepsilon$ are annexed to the article, it has the signification of the pronoun "this," but the declension remains the same. Thus, $\delta \delta \varepsilon$, $\eta \delta \varepsilon$, $\tau \delta \delta \varepsilon$, genitive $\tau o \tilde{\nu} \delta \varepsilon$, $\tau \tilde{\eta} \sigma \delta \varepsilon$, $\tau o \tilde{\nu} \delta \varepsilon$, &c.

4. In the early Greek the article was $\tau \delta \zeta$, $\tau \dot{\eta}$, $\tau \delta$, and hence arise the plural $\tau o \dot{\iota}$, $\tau a \dot{\iota}$ in Doric and Ionic, and the

7 in the neuter and the oblique cases.

XVII. NOUNS.

- 1. The *Declensions* ($\kappa\lambda i\sigma\epsilon\iota\zeta$) of nouns are three, corresponding to the first three declensions in Latin.
- 2. The First Declension has four terminations: two feminine, α and η ; and two masculine, $\alpha \zeta$ and $\eta \zeta$.
- 3. The Second Declension has two terminations, of and ov. Nouns in of are generally masculine, sometimes feminine; nouns in ov are always neuter.
- 4. The Third Declension ends in α , ι , ν , neuter; ω feminine; and ν , ξ , ρ , σ , ψ , of all genders; and increases in the genitive.

XVIII. FIRST DECLENSION.

Terminations.

$$\left\{\begin{array}{c} a \\ \eta \end{array}\right\}$$
 feminine. $\left\{\begin{array}{c} a\varsigma \\ \eta\varsigma \end{array}\right\}$ masculine.

1. Nouns in ρa and a pure, that is, a preceded by a vowel, together with some proper names, as $\Lambda \acute{\eta} \delta a$, 'Av- $\delta \rho \rho \mu \acute{\epsilon} \delta a$, $\Phi \iota \lambda \rho \mu \acute{\eta} \lambda a$, $\Delta \iota \sigma \tau \acute{\iota} \mu a$, and also the substantive $\mathring{a} \lambda a$ - $\lambda \acute{a}$, " a war-cry," have the genitive in $a \varsigma$, and retain their a through all the cases of the singular.

[&]quot;who is here concerned," or "whom you know," &c. Hence it became, by degrees, a usage of the language to annex the prepositive article δ , η , τ 6 by itself to every object which is to be represented as definite, either by means of the language itself or from the circumstances. In their whole theory, however, the two articles are adjective pronouns. (Buttmann's larger Grammar, p. 121, Robinson's transl.)

- 2. All the contracted nouns of this declension likewise retain the a in the genitive and other cases of the singular; as, $\mu\nu\tilde{a}$, $\mu\nu-\tilde{a}c$, &c.; 'A $\theta\eta\nu\tilde{a}$, 'A $\theta\eta\nu-\tilde{a}c$, &c.
- 3. All other nouns in α have the genitive in ηc , and dative in η ; but in the accusative and vocative they resume their α .
- 4. Nouns in η retain the η throughout the singular number, making the accusative in $\eta \nu$, and the vocative in η .

| | Examples. | |
|--|--|--|
| | ή ήμέρα, " the day." | |
| Singular, | Dual. | Plural. |
| Ν. ἡ ἡμέρ-α, G. τῆς ἡμέρ-ας, D. τῆ ἡμέρ-α, Α. τὴν ἡμέρ-αν, V. ἡμέρ-α. | Ν. τὰ ἡμέρ-α, G. ταῖν ἡμέρ-αιν, D. ταῖν ἡμέρ-αιν, Α. τὰ ἡμέρ-α, V. ἡμέρ-α. | Ν. αἱ ἡμέρ-αι, G. τῶν ἡμέρ-ῶν, D. ταῖς ἡμέρ-αις Α. τὰς ἡμέρ-ας, V. ἡμέρ-αι. |
| | ή σοφία, " wisdom." | |
| Singular. | Dual. | Plural. |
| $N. \dot{\eta}$ σοφί- a , $G. τῆς$ σοφί- a ς, $D. τῆ$ σοφί- a , $A. τῆν$ σοφί- a ν, $V.$ σοφί- a . | Ν. τὰ σοφί-α, G. ταῖν σοφί-αιν, D. ταῖν σοφί-αιν, Α. τὰ σοφί-α, V. σοφί-α. | Ν. αἱ σοφί-αι, G. τῶν σοφι-ῶν, D. ταῖς σοφί-αις, Α. τὰς σοφί-ας, V. σοφί-αι. |
| 2 | $\dot{\eta}$ δόξα, " the opinion. | ?? |
| Singular. | Dual. | Plural. |
| N. $\dot{\eta}$ $\delta \delta \xi - \alpha$, G. $\tau \tilde{\eta}_{S}$ $\delta \delta \xi - \eta_{S}$, D. $\tau \tilde{\eta}$ $\delta \delta \xi - \eta$, A. $\tau \tilde{\eta} \nu$ $\delta \delta \xi - \alpha \nu$, V. $\delta \delta \xi - \alpha$. | Ν. τὰ δόξ-α, G. ταῖν δόξ-αιν, D. ταῖν δόξ-αιν, Α. τὰ δόξ-α, V. δόξ-α. | Ν. αἱ δόξ-αι, G. τῶν δόξ-ῶν, D. ταῖς δόξ-αις, Α. τὰς δόξ-ας, V. δόξ-αι. |
| | ἡ κεφαλή, " the head. | 99 |
| | | |
| Singular. | Dual. | |
| Ν. ή κεφάλ-ή, | Ν. τὰ κεφαλ-ά, | Ν. αί κεφαλ-αί, |

| Singular. | Dual. | Plural. |
|--|--------------------|--------------------|
| Ν. ή κεφάλ-ή, | Ν. τὰ κεφαλ-ά, | Ν. αί κεφαλ-αί, |
| G. τῆς κεφαλ-ῆς, | G. ταῖν κεφαλ-αῖν, | G. τῶν κεφαλ-ῶν, |
| D. $τ\tilde{\eta}$ κεφαλ- $\tilde{\eta}$, | D. ταῖν κεφαλ-αῖν, | D. ταῖς κεφαλ-αῖς, |
| Α. την κεφαλ-ήν, | Α. τὰ κεφαλ-ά, | Α. τὰς κεφαλ-άς, |
| V. κεφαλ-ή. | V. κεφαλ-ά. | V. κεφαλ-αί. |

DECLINE

Like ἡμέρα, θύρα, a door, ἔδρα, a seat, ἀνορά, a market-vla

εδρα, a seat, ἀγορά, a market-place, ἄγκῦρα, an anchor, γέφῦρα, a bridge.

Like δόξα,

γλῶσσα, a tongue, δίψα, thirst, πεῖνα, hunger, θάλασσα, a sea, ρίζα, a root, ἄμιλλα, a contest. Like σοφία, οἰκία, α house, σκία, α shadow, φίλία, friendship, αἰτία, α cause, ἀλήθεια, truth.

Like κεφαλή, κόμη, hair, φωνή, a voice, φδη, a song, vεφέλη, a cloud, σελήνη, the moon, τιμή, honour.

- 5. Nouns in $\alpha \varsigma$ make the genitive in ov, and the dative in α , and the remaining cases like those of $\dot{\eta}\mu\dot{\epsilon}\rho\alpha$.
- 6. Nouns in $\eta \varsigma$ make the genitive in ov, the accusative in ηv , and the vocative in η , and the rest like $\dot{\eta} \mu \acute{\epsilon} \rho a$.

EXAMPLES.

δ νεανίας, " the youth."

| Singular. | -6 | Dual. | F | lural. |
|---------------|--------------------|------------|---------|------------|
| Ν. δ νεανί- | ας, Ν. τω | νεανί-α, | N. oi | νεανί-αι, |
| G. τοῦ νεανί- | ου, G. τοῖν | νεανί-αιν, | G. τῶν | νεανι-ῶν, |
| D. τῷ νεανί- | α, D. τοῖ <i>ι</i> | νεανί-αιν, | D. τοῖς | νεανί-αις, |
| Α. τὸν νεανί- | | νεανί-α, | | νεανί-ας, |
| V. νεανί- | α. V. | νεανί-α. | V. | νεανί-αι. |

ὁ τελώνης, " the tax-gatherer."

| Singular. | Dual. | Plural. |
|------------------|--------------------|--------------------|
| Ν. δ τελών-ης, | Ν. τὼ τελών-α, | Ν. οἱ τελών-αι, |
| G. τοῦ τελών-ου, | G. τοῖν τελών-αιν, | G. τῶν τελων-ῶν, |
| D. τῷ τελών-η, | D. τοῖν τελών-αιν, | D. τοῖς τελών-αις, |
| Α. τὸν τελών-ην, | Α. τὼ τελών-α, | Α. τοὺς τελών-ας, |
| V. τελών-η. | V. τελών-α. | V. τελών-αι. |

DECLINE

Like νεανίας,

μονίας, a solitary, ταμίας, a steward, κοχλίας, a snail, Αίνείας, Æncas, Πυθαγόρας, Pythagoras, 'Αναξαγόρας, Αnaxagoras. Like τελώνης,

ἀκινάκης, a short sword, χειροτέχνης, a workman, αἰγοθήλης, a goat-sucker, ελληνοδίκης, a judge at the games, 'Αγχίσης, Atrides, 'Αγχίσης, Anchises.

- 7. Nouns in $\tau\eta\varsigma$, compounds in $\pi\eta\varsigma$; as, $\kappa\nu\nu\omega\pi\eta\varsigma$, "an impudent person;" names indicative of nations; as, $\Pi\epsilon\rho\sigma\eta\varsigma$, "a Persian," $\Sigma\kappa\nu\theta\eta\varsigma$, "a Scythian;" together with derivatives from $\mu\epsilon\tau\rho\tilde{\omega}$, $\pi\omega\lambda\tilde{\omega}$, and $\tau\rho\ell\delta\omega$, as, $\gamma\epsilon\omega\mu\epsilon\tau\rho\eta\varsigma$, "a geometer," $\mu\nu\rho\sigma\pi\omega\lambda\eta\varsigma$, "a vender of perfumes," $\pi\alpha\iota\delta\sigma\tau\rho\ell\delta\eta\varsigma$, "a teacher of gymnastics," make the vocative singular in $\tilde{\alpha}$, not in η . Thus, $\kappa\nu\nu\omega\pi\eta\varsigma$, voc. $\kappa\nu\nu\omega\pi\tilde{\alpha}$; $\Pi\epsilon\rho\sigma\eta\varsigma$, voc. $\Pi\epsilon\rho\sigma\tilde{\alpha}$. But $\Pi\epsilon\rho\sigma\eta\varsigma$, a man's name (Perses), makes η .
- 8. Nouns in $\sigma\tau\eta\varsigma$ have η or \check{a} in the vocative; as, $\lambda\eta\sigma\tau\acute{\eta}\varsigma$, " a robber," voc. $\lambda\eta\sigma\tau\acute{\eta}$ or $\lambda\eta\sigma\tau\acute{a}$.

CONTRACTIONS OF THE FIRST DECLENSION.

- 1. In forming these contractions, εa preceded by ρ , and by aa, becomes \tilde{a} ; as, $\dot{\epsilon}\rho\dot{\epsilon}a$, contracted $\dot{\epsilon}\rho\tilde{a}$, "wool;" $\mu\nu\dot{a}a$, $\mu\nu\tilde{a}$, " a mina;" $\beta o\rho\dot{\epsilon}a\varsigma$, $\beta o\dot{\rho}\dot{\rho}\tilde{a}\varsigma$, "the north wind."
- 2. But εa not preceded by ρ , or aa, and also $\varepsilon \eta$ and $o\eta$, become $\tilde{\eta}$; as, $\gamma \varepsilon a$, $\gamma \tilde{\eta}$, "the earth;" $\gamma a\lambda \varepsilon \eta$, "a weasel;" $\delta \iota \pi \lambda \delta \eta$, $\delta \iota \pi \lambda \tilde{\eta}$, "double;" 'E $\rho \iota \iota \tilde{\eta} \varsigma$, "Mercury;" 'A $\pi \varepsilon \lambda \lambda \varepsilon \eta \varsigma$, 'A $\pi \varepsilon \lambda \lambda \tilde{\eta} \varsigma$, "A $\rho \varepsilon lles$."
- 3. In the genitive, ov absorbs the preceding vowel; as, 'Ερμέον, 'Ερμοῦ.

EXAMPLES.

ἐρέα, contr. ἐρᾶ, " wool."

| Singular. | Dual. | Plural. |
|--|---|---|
| $\begin{array}{lll} \mathbf{N}. \ \&\rho\&-\alpha, & \&\rho-\tilde{\alpha}, \\ \mathbf{G}. \ \&\rho\&-\alpha\varsigma, & \&\rho-\tilde{\alpha}\varsigma, \\ \mathbf{D}. \ \&\rho\&-\alpha, & \&\rho-\tilde{\alpha}, \\ \mathbf{A}. \ \&\rho\&-\alpha\nu, & \&\rho-\tilde{\alpha}\nu, \\ \mathbf{V}. \ \&\rho\&-\alpha, & \&\rho-\tilde{\alpha}. \end{array}$ | Ν. ἐρέ-α, G. ἐρέ-αιν, D. ἐρέ-αιν, Α. ἐρέ-α, V. ἐρέ-α. | N. ἐρέ-αι, ἐρ-αῖ, G. ἐρε-ῶν, ἐρ-ῶν, D. ἐρέ-αις, ἐρ-αῖς, A. ἐρέ-ας, ἐρ-ᾶς, V. ἐρέ-αι, ἐρ-αῖ. |

γαλέη, contr. γαλῆ, " a weasel."

| Singular. | Dual. | Plural. |
|---|-----------------------|--|
| Ν. γαλέ-η, γαλ-ῆ, G. γαλέ-ης, γαλ-ῆς, | | Ν. γαλέ-αι, γαλ-αῖ, G. γαλε-ων, γαλ-ῶν, |
| D. $\gamma \alpha \lambda \hat{\epsilon} - \eta$, $\gamma \alpha \lambda - \tilde{\eta}$, | D. γαλέ-αιν, γαλ-αῖν, | D. γαλέ-αις, γαλ-αῖς, |
| Α. γαλέ-ην, γαλ-ῆν, V. γαλέ-η, γαλ-ῆ. | | Α. γαλέ-ας, γαλ-ᾶς, V. γαλέ-αι, γαλ-αῖ. |

DIALECTS OF THE FIRST DECLENSION.

1. Instead of the terminations $\eta \varsigma$ and $a \varsigma$ of the nominative singular, the Æolians employed \check{a} . Hence $\pi o \iota \eta \tau \check{\eta} \varsigma$ and $\nu \varepsilon a \nu \iota \check{a} \varsigma$ become, in Æolic Greek, $\pi o \iota \eta \tau \check{a}$, $\nu \varepsilon a \nu \iota \check{a}$. So also we have in the same dialect the Homeric nominatives, $\mu \eta \tau \iota \check{\epsilon} \tau \check{a}$, $\nu \varepsilon \varphi \check{\epsilon} \lambda \eta \gamma \varepsilon \rho \check{\epsilon} \tau \check{a}$, $\varepsilon \mathring{\nu} \rho \nu \acute{o} \pi \check{a}$, &c. From this source comes the Latin nominative singular of the first declension,

poetă, cometă, &c.

2. The Æolians made the genitive singular end in $a\ddot{i}\varsigma$, and also in $a\varsigma$, which latter form was common unto them with the Dorians. Thus, $\dot{\eta}\mu\dot{\epsilon}\rho a\ddot{i}\varsigma$ for $\dot{\eta}\mu\dot{\epsilon}\rho a\varsigma$; $\delta\dot{\epsilon}\dot{\epsilon}a\varsigma$ for $\delta\dot{\epsilon}\dot{\gamma}\eta\varsigma$, from the Æolic nominative $\delta\dot{\epsilon}\dot{\epsilon}a$. From the genitive in $a\ddot{i}\varsigma$ the Latins derived, by dropping the final ς , their old genitive of the first declension in $a\ddot{i}$, as musa \ddot{i} , aula \ddot{i} , terra \ddot{i} , which afterward changed to a. The other genitive, namely, that in $a\varsigma$, gave rise to another early form of the genitive in Latin, that in as, which still remains in paterfamilias, materfamilias, &c.

3. The Æolians used in the genitive plural āων instead of ων, and in the accusative plural they had αις for ας. Thus, μελισσάων for μελισσῶν; καλαῖς, σοφαῖς, for καλὰς,

σοφάς.

4. The Dorians employed the broad \bar{a} in the termination as well as other parts of the nominative and oblique cases. Thus, $\phi \dot{\eta} \mu \eta$, Doric $\phi \dot{a} \mu \bar{a}$; $\nu \dot{\nu} \mu \phi \eta$, Doric $\nu \dot{\nu} \mu \phi \bar{a}$; $\phi \dot{\eta} \mu \eta \nu$;

Doric φάμαν, &c.

5. The Dorians give nouns in $a\varsigma$ the genitive in \bar{a} ; as, Alveía ς , gen. Alveía \bar{a} ; $\Pi\eta\lambda\epsilon i\delta a\varsigma$, gen. $\Pi\eta\lambda\epsilon i\delta \bar{a}$. This genitive is formed by contraction from $\bar{a}o$; thus Alveía $\bar{a}o$, contracted Alveía \bar{a} ; $\Pi\eta\lambda\epsilon i\delta \bar{a}o$, contracted $\Pi\eta\lambda\epsilon i\delta \bar{a}o$. So, also, in the plural, they contracted $\bar{a}\omega\nu$ into $\bar{a}\nu$, saying for Meliaw, Melia $\bar{a}\nu$; for $\vartheta\eta\lambda\nu\tau\epsilon\rho\bar{a}\omega\nu$, $\vartheta\eta\lambda\nu\tau\epsilon\rho\bar{a}\nu$, &c., where the Ionic has $\epsilon\omega\nu$, and the Attic $\tilde{\omega}\nu$.

6. The Ionians changed the long α of this declension into η ; as, $\sigma o \phi i \eta$, $\dot{\eta} \mu \dot{\epsilon} \rho \eta$, $\nu \epsilon \eta \nu i \eta \varsigma$, &c.; very seldom, however, the short α . The Ionians also changed ov of the genitive singular into $\epsilon \omega$, and $\omega \nu$ of the genitive plural into $\epsilon \omega \nu$; thus $\Lambda \tau \rho \epsilon i \delta \epsilon \omega$ for $\Lambda \tau \rho \epsilon i \delta \delta \omega$; $\tau \delta \iota \eta \tau \delta \omega$ for $\tau \delta \iota \eta \tau \delta \omega$?

κομητέων for κομητῶν ; ίκετέων for ίκετῶν.

7. The Ionians employed the termination εa instead of $\eta \nu$ in the accusative singular of nouns in $\eta \varsigma$; as, $\delta \varepsilon \sigma \pi \delta \tau \varepsilon a$ for $\delta \varepsilon \sigma \pi \sigma \tau \eta \nu$; Kaubúσεa for Kaubúσην. So in the accusa-

tive plural they used $\varepsilon a \varsigma$ for $a \varsigma$; as, $\delta \varepsilon \sigma \pi \delta \tau \varepsilon a \varsigma$ for $\delta \varepsilon \sigma - \pi \delta \tau a \varsigma$.

8. The Ionians, in the Dative plural, employed ησι for αις; as, δεσπότησι for δεσπόταις; νησιώτησι for νησιώταις.

XIX. SECOND DECLENSION.

Terminations.

 o_{ζ} , masculine, sometimes feminine. o_{ζ} , always neuter.

EXAMPLES.

δ λόγος, " the discourse."

| Singular. | Dual. | Plural. |
|---|---|---|
| N. δ $\lambda \delta \gamma - o \varsigma$, G. $\tau o \tilde{v}$ $\lambda \delta \gamma - o v$, D. $\tau \tilde{\omega}$ $\lambda \delta \gamma - \omega$, A. $\tau \delta v$ $\lambda \delta \gamma - o v$, V. $\lambda \delta \gamma - \varepsilon$. | Ν. τὼ λόγ-ω, G. τοῖν λόγ-οιν, D. τοῖν λόγ-οιν, A. τὼ λόγ-ω, V. λόγ-ω. | Ν. οἰ λόγ-οι, G. τῶν λόγ-ων, D. τοῖς λόγ-οις, Α. τοὺς λόγ-ους, V. λόγ-οι. |

| Singular. | Dual. | Plural. |
|------------------------------|--------------------------------|-----------------------------------|
| N. η όδ-ός, G. τῆς όδ-οῦ, | Ν. τὰ όδ-ώ, G. ταῖν όδ-οῖν, | N. al δδ-οί, G. τῶν δδ-ῶν, |
| | D. ταῖν ὁδ-οῖν, A. τὰ ὁδ-ώ, | D. ταῖς ὁδ-οῖς, Α. τὰς ὁδ-ούς, |
| | V. όδ-ώ. | V. όδ-οί. |

τὸ δῶρον, " the gift."

| Singular. | Dual. | Plural. |
|--|------------------|------------------|
| N. $\tau \delta$ $\delta \tilde{\omega} \rho$ - ov , | Ν. τὼ δώρ-ω, | N. τὰ δῶρ-α, |
| G. $\tau o \tilde{v}$ $\delta \tilde{\omega} \rho$ - ov , | G. τοῖν δώρ-οιν, | G. τῶν δώρ-ων, |
| D. $\tau \tilde{\omega}$ $\delta \tilde{\omega} \rho$ - ω , | D. τοῖν δώρ-οιν, | D. τοῖς δώρ-οις, |
| A. $\tau \delta$ $\delta \tilde{\omega} \rho$ - ov , | Α. τὼ δώρ-ω, | A. τὰ δῶρ-α, |
| V. $\delta \tilde{\omega} \rho$ - ov . | V. δώρ-ω. | V. δῶρ-α. |

^{1.} Except in diminutives of female names, where, by a species of synesis, the gender refers to the person meant, not to the termination of the noun. Thus, $\dot{\eta}$ Γλυκέριον, from Γλυκερά; $\dot{\eta}$ Λεόντιον, &c. So in Terence, "mea Glycerium."

DECLINE

Like λόγος,

δήμος, a people, κύριος, a master, ἀνθρώπος, a man, ἀδελφός, a brother, νίος, a son, ἄνεμος, a wind, ἄγγελος, a messenger, νόμος, a law, οίκος, a house, οίνος, wine. Like δῶρον,

δένδρον, a tree, ξύλον, wood, δργανον, an instrument, έργον, a work, μηλον, an apple, πρόβατον, a sheep, ζῶον, an animal, τέκνον, a child, ρόδον, a rose, σῦκον, a fig.

Like ὁδός,

ἄμπελος, a vine, νῆσος, an island, νόσος, a disease, σποδός, ashes, παρθένος, a maiden, βίβλος, a book.

- 1. Many words of this declension have a double gender, as something masculine or feminine is denoted by them; as, $\dot{\delta}$ de $\dot{\delta}$ $\dot{\zeta}$, the god, $\dot{\eta}$ de $\dot{\delta}$ $\dot{\zeta}$, the goddess; $\dot{\delta}$ and $\dot{\delta}$ $\dot{\delta$
- 2. Others, again, have a double gender, without such ground; as, \dot{o} , $\dot{\eta}$, $\dot{\rho}\iota\nu\dot{o}\varsigma$, the skin; \dot{o} , $\dot{\eta}$, $\vartheta\dot{a}\mu\nu\sigma\varsigma$, the shrub; \dot{o} , $\dot{\eta}$, $\vartheta\dot{a}\rho\delta\iota\tau\sigma\varsigma$, the lyre; \dot{o} , $\dot{\eta}$, $\sigma\dot{u}\rho\varsigma$, the path, &c.
- 3. Some with the gender alter likewise the meaning; as, $\delta \zeta v \gamma \delta \varsigma$, the yoke, $\dot{\eta} \zeta v \gamma \delta \varsigma$, the balance; $\dot{\delta} \ln \pi \sigma \varsigma$, the horse, $\dot{\eta} \ln \pi \sigma \varsigma$, the cavalry, and also the mare; $\dot{\delta} \lambda \ln \theta \sigma \varsigma$, pulse-broth, $\dot{\eta} \lambda \ln \theta \sigma \varsigma$, the yolk of an egg.
 - 4. The following become neuter in the plural:

ὁ βόστρυχος, the curl. τὰ βόστρυχα. ό δεσμός, τὰ δεσμά. the chain. τὰ θεσμά. ό θεσμός, the law. the chariot-seat, ό δίφρος, τὰ δίφρα. ή κέλευθος, τὰ κέλευθα. the way, ό λύχνος. τὰ λύχνα. the torch. ό σίτος, the corn, τὰ σῖτα.

5. The vocative singular has not only ε , but likewise of for a termination. Thus, \dot{o} $\vartheta\varepsilon\acute{o}\varsigma$, voc. $\check{\omega}$ $\vartheta\varepsilon\acute{o}\varsigma$. So, also, $\check{\omega}$ $\psi\iota\lambda\acute{o}\varsigma$, &c. This is particularly the case in the Attic dialect.

ATTIC FORM OF DECLENSION.1

- 1. The Attic form of declension makes the vocative like the nominative, and has ω in the termination of every case.
- 2. The final ν is often omitted in the accusative singular; as, $\lambda \alpha \gamma \omega$ for $\lambda \alpha \gamma \omega \nu$; $\nu \varepsilon \omega$ for $\nu \varepsilon \omega \nu$; $\varepsilon \omega$ for $\varepsilon \omega \nu$. This is particularly the case in proper names; as, $K\tilde{\omega}$, $K\varepsilon \omega$, $T\varepsilon \omega$, $^*A\theta \omega$, for $K\tilde{\omega} \nu$, $K\varepsilon \omega \nu$, &c.

EXAMPLES.

ὁ λαγώς, " the hare."

| Singular. | Dual. | Plural. |
|----------------|-----------------|-----------------|
| N. δ λαγ-ώς, | N. τὼ λαγ-ώ, | N. οἰ λαγ-ώ, |
| G. τοῦ λαγ-ώ, | G. τοῦν λαγ-ῶν, | G. τῶν λαγ-ῶν, |
| D. τῷ λαγ-ῷ, | D. τοῦν λαγ-ῶν, | D. τοῖς λαγ-ῶς, |
| A. τὸν λαγ-ών, | A. τὼ λαγ-ώ, | A. τοὺς λαγ-ώς, |
| V. λαγ-ώς. | V. λαγ-ώ. | V. λαγ-ώ. |

τὸ ἀνώγεων, " the dining-room."

| Singular. | Dual. | Plural. |
|--------------------------|-------------------|--|
| Ν. τὸ ἀνώγε-ων, | Ν. τω ἀνώγε-ω, | Ν. τὰ ἀνώγε-ω, |
| G. τοῦ ἀνώγε-ω, | G. τοῖν ἀνώγε-ων, | G. τῶν ἀνώγε-ων, |
| D. τῷ ἀνώγε-ῳ, | D. τοῖν ἀνώγε-ων, | D. τοῖς ἀνώγε-ως, |
| Α. τὸ ἀνώγε-ων, | Α. τω ἀνωγε-ω, | Α. τὰ ἀνώγε-ω, |
| \mathbf{V} . ἀνώγε-ων. | V. $ἀνωγε-ω$. | V . $\dot{a}v\dot{\omega}\gamma\varepsilon$ - ω . |

1. The neuters of some adjectives have also ω in the nominative and accusative, especially $\dot{a}\gamma\dot{\eta}\rho\omega\varsigma$, neuter $\dot{a}\gamma\dot{\eta}-\rho\omega$.

2. Words, which otherwise belong to the third declension, are often declined after this particular form; as, $M\ell\nu\omega$

^{1.} Buttmann calls this an old and peculiar mode of inflection, employed by the Attics (Ausf. Sprachl., p. 157). Thiersch, on the contrary (G. G., ϕ 53, 4), maintains, that these forms arise merely from the rejection of the formal letters o, ε , a after the vowels contracted into $\varepsilon\omega$. Buttmann's opinion is undoubtedly the true one.

(from Μίνως, Μίνωος) for Μίνωα in the accusative. So, also, γέλων (from γέλως, γέλωτος) for γέλωτα; and ἥρων

(from ἥρως, ἥρωος) for ἥρωα.

3. Only one neuter in ω_{ζ} is assigned to this form of declension, namely, $\tau \delta \chi \rho \epsilon \omega_{\zeta}$, the debt. According to the ancient grammarians, it has $\chi \rho \epsilon \omega_{\zeta}$ not only in the accusative, but also in the genitive singular. All the other parts are formed from $\chi \rho \epsilon \sigma_{\zeta}$; thus pl. $\chi \rho \epsilon \bar{\alpha}$, &c.

CONTRACTIONS OF THE SECOND DECLENSION.

- 1. The letters εo , $o \varepsilon$, and o o become $o \tilde{v}$; as, $\dot{a} \delta \varepsilon \lambda \phi \iota \delta \dot{e} o \varsigma$ contracted $\dot{a} \delta \varepsilon \lambda \phi \iota \delta o \tilde{v} \varsigma$; $v \delta \varepsilon$, $v o \tilde{v}$; $v \delta o \varsigma$, $v o \tilde{v} \varsigma$.
- 2. A short vowel before a long one, or a diphthong, is absorbed; as, $\pi\lambda\delta\omega\nu$, $\pi\lambda\tilde{\omega}\nu$; $\pi\lambda\delta\omega\nu$, $\pi\lambda\tilde{\omega}\nu$.
- 3. In the neuter, a absorbs the preceding vowel, and becomes long; as, $\delta\sigma\tau\epsilon a$, $\delta\sigma\tau\tilde{a}$.
 - 4. In the vocative, εε is not contracted; as, ἀδελφίδεε.

EXAMPLES.

ὁ νόος, contracted νοῦς, "the mind."

| Singular. | Dual. | Plural. | |
|--------------------|-----------------------|-----------------------|--|
| Ν. ὁ νό-ος, νοῦς, | Ν. τὼ νό-ω, νῶ, | Ν. οἱ νό-οι, νοῖ, | |
| G. τοῦ νό-ου, νοῦ, | G. τοῖν νό-οιν, νοῖν, | G. τῶν νό-ων, νῶν, | |
| | D. τοῖν νό-οιν, νοῖν, | D. τοῖς νό-οις, νοῖς, | |
| | Α. τὼ νό-ω, νῶ, | Α. τοὺς νό-ους, νοῦς, | |
| V. νό-ε, νοῦ. | V. νό-ω, νῶ. | V. νό-οι, νοῖ. | |

τὸ ὀστέον, contracted ὀστοῦν, " the bone."

| Singular. | Dual. | Plural. |
|--|-----------------------------|---------------------------|
| Ν. τὸ ὀστέ-ον, ὀστ-οῦν, | Ν. τὼ ὀστέ-ω, ὀστ-ῶ, [Ι | Ν. τὰ ὀστέ-α, ὀστ-ᾶ, |
| G. τοῦ ὀστέ-ου, ὀστ-οῦ, | G. τοῖν ὀστέ-οιν, ὀστ-οῖν (| των όστε-ων, όστ-ων, |
| D. $τ\tilde{\varphi}$ $δστέ-φ$, $δστ-\tilde{\varphi}$, | D. τοῖν ὀστέ-οιν, ὀστ-οῖν I | Ο. τοῖς ὀστέ-οις, ὀστ-οῖς |
| Α. τὸ ὀστέ-ον, ὀστ-οῦν, | Α. τὼ ὀστέ-ω, ὀστ-ῶ, | Α. τὰ ὀστέ-α, ὀστ-ᾶ, |
| V. όστέ-ον, όστ-οῦν. | V. ὀστέ-ω, ὀστ-ῶ. V | 7. ὀστέ-α, ὀστ-ᾶ. |

DIALECTS OF THE SECOND DECLENSION.

1. The Æolians wrote the dative singular without the ι subscribed; as, $\sigma o \phi \tilde{\omega}$ for $\sigma o \phi \tilde{\omega}$. Hence the Latin dative and ablative in o of the second declension. In the accusa-

tive plural they are said to have employed the termination οις for ους; as, κάττοις νόμοις for κατὰ τοὺς νόμους.

3. The Ionians use $\varepsilon\omega$, in the termination of the genitive singular, for ov; as, $K\rho\omega\sigma\varepsilon\omega$ for $K\rho\omega\omega\sigma\upsilon$; $Ba\tau\tau\varepsilon\omega$ for $Ba\tau\tau\upsilon$. In the plural they changed $\omega\upsilon$ of the genitive into $\varepsilon\omega\upsilon$; as, $\pi\varepsilon\sigma\sigma\varepsilon\omega\upsilon$ for $\pi\varepsilon\sigma\sigma\omega\upsilon$; $\pi\upsilon\rho\varepsilon\omega\upsilon$ for $\pi\upsilon\rho\omega\upsilon$; and in

the dative used οισι for οις; as, λίθοισι for λίθοις.

4. The form of the genitive $o\iota o$ for ov occurs for the most part in the poets only, chiefly the epic. The original form of the genitive seems to have been -oo (analogous to ao in the first declension), whence came $o\iota o$, and by contraction ov. In the genitive and dative dual the epic poets insert an ι ; as, $l\pi\pi o\iota iv$, $l\mu o\iota iv$, $l\mu o\iota iv$, $l\mu o\iota iv$.

5. The old form of the dative occurs also in Attic; as, κακοῖσιν, Plat. Gorg. p. 497, D.; τούτοισι, ib. p. 28; οἴκοι-

ow, Soph. Œd. T. 249, &c.

XX. THIRD DECLENSION.

Terminations.

a, l, v, neuter.

 ω , feminine.

 ν , ξ , ρ , σ , ψ , of all genders.

- 1. The third declension is distinguished from the two preceding in making the oblique cases longer by one syllable than the nominative. In other words, it is said to increase in the genitive. The genitive ends always in oç.
- 2. The root of the words in this declension is generally disguised in the nominative by added vowels and consonants, and is to be discovered by taking away of from the genitive. Thus, nominative \dot{o} $\delta a i \mu \omega v$, "the deity," genitive $\delta a i \mu v v o c$, root $\delta a i \mu v v$; \dot{o} $\gamma i \gamma a c$, "the giant," gen. $\gamma i i v v c$

γαντ-ος, root γίγαντ; τὸ σῶμα, " the body," gen. σώματ-ος, root σῶματ, &c.

EXAMPLES.1

δ θήρ, " the wild beast."

| Singular. | Dual. | Plural. |
|--|------------------|-----------------|
| N. δ $\vartheta \eta \rho$, | N. τὼ ϑῆρ-ε, | Ν. οἱ ϑῆρ-ες, |
| G. $\tau ο \tilde{v} \vartheta \eta \rho$ -ός, | G. τοῖν ϑηρ-οῖν, | G. τῶν ϑηρ-ῶν, |
| D. $\tau \tilde{\omega} \vartheta \eta \rho$ -ί, | D. τοῖν ϑηρ-οῖν, | D. τοῖς ϑηρ-σί, |
| A. $\tau \delta v \vartheta \tilde{\eta} \rho$ -a, | Α. τὼ ϑῆρ-ε, | Α. τοὺς ϑῆρ-ας, |
| V. $\vartheta \tilde{\eta} \rho$. | V. ϑῆρ-ε. | V. ϑῆρ-ες. |

ò alών, "the age."

| Singular. | Dual. | Plural. | | |
|--|--|--|--|--|
| N. δ αἰών, G. τοῦ αἰῶν-ος, D. τῷ αἰῶν-ι, A. τὸν αἰῶν-α, V. αἰών. | N. τὼ αἰῶν-ε, G. τοῖν αἰών-οιν, D. τοῖν αἰών-οιν, A. τὼ αἰῶν-ε, V. αἰῶν-ε. | N. οἱ αἰῶν-ες, G. τῶν αἰών-ων, D. τοῖς αἰῶν-ας, A. τοὺς αἰῶν-ας, V. αἰῶν-ες. | | |

ὁ δαίμων, " the deity."

| Singular. | Dual. Plural. | |
|-------------------|---------------------|--------------------------------|
| Ν. δ δαίμων, | Ν. τὼ δαίμον-ε, | N. οἱ δαίμον-ες, |
| G. τοῦ δαίμον-ος, | G. τοῖν δαιμόν-οιν, | G. τῶν δαιμόν-ων, |
| D. τῷ δαίμον-ι, | D. τοῖν δαιμόν-οιν, | D. τοῖς δαίμο-σι, ³ |
| Α. τὸν δαίμον-α, | Α. τὼ δαίμον-ε, | Α. τοὺς δαίμον-ας, |
| V. δαῖμον. | V. δαίμον-ε. | V. δαίμον-ες. |

ὁ λέων, " the lion."

| Singular. | Dual. | Plural. | |
|------------------|--------------------|-------------------|--|
| Ν. δ λέων, | Ν. τω λέοντ-ε, | Ν. οἱ λέοντ-ες, | |
| G. τοῦ λέοντ-ος, | G. τοῖν λεόντ-οιν, | G. των λεόντ-ων, | |
| D. τῷ λέοντ-ι, | D. τοῖν λεόντ-οιν, | D. τοῖς λέου-σι,4 | |
| Α. τὸν λέοντ-α, | Α. τω λέοντ-ε, | Α. τοὺς λέοντ-ας, | |
| V. λέον. | V. λέοντ-ε. | V. λέοντ-ες. | |

^{1.} We have placed the paradigms before the remarks on the formation of the cases, an arrangement less repulsive to the learner than the other would have been; though, in strictness, the remarks on the cases ought to come first.

the short vowel of the root, we have δαίμο-σι.

Old form alων-σι, whence, by rejecting ν before σ, we have alω-σι.
 Old form δαίμον-σι, whence, by rejecting ν before σ, and retaining

^{4.} Old form $\lambda \acute{\epsilon}o\nu\tau$ - $\sigma \iota$, whence, by rejecting the $\nu\tau$ and changing o into ov, we have $\lambda \acute{\epsilon}o\nu$ - $\sigma \iota$.

ἡ λαῖλαψ, " the storm."

| Singular. | Dual. | Plural. | | | | |
|---------------------------|---|--------------------|--|--|--|--|
| Ν. ἡ λαῖλαψ, | Ν. τὰ λαιλάπ-ε, | Ν. αί λαίλαπ-ες, | | | | |
| G. τῆς λαίλἄπ-ος, | G. ταῖν λαιλάπ-οιν, | G. τῶν λαιλάπ-ων, | | | | |
| D. τη λαίλαπ-ι, | D. ταῖν λαιλάπ-οιν, | D. ταῖς λαίλαψ-ι,¹ | | | | |
| Α. την λαίλαπ-α, | Α. τὰ λαιλάπ-ε, V. λαιλάπ-ε. | Α. τὰς λαίλαπ-ας, | | | | |
| V. λαϊλαψ. | Ι V. λαιλάπ-ε. | V. λαίλαπ-ες. | | | | |
| | | | | | | |
| | $\dot{\eta}$ πτέρυξ, "the wing. | 77 | | | | |
| Singular. | Dual. | Plural. | | | | |
| Ν. ἡ πτέρυξ, | Ν. τὰ πτέρυγ-ε, | Ν. αί πτέρυγ-ες. | | | | |
| G. τῆς πτέρἔγ-ος, | G. ταῖν πτερύγ-οιν, | G. τῶν πτερύγ-ων, | | | | |
| D. τη πτέρυγ-ι, | D. ταῖν πτερύγ-οιν, | D. ταῖς πτέρυξ-ι,2 | | | | |
| Α. την πτέρυγ-α, | Α. τὰ πτέρυγ-ε, | Α. τὰς πτέρυγ-ας, | | | | |
| V. πτέρυξ. | ! V. πτέρυγ-ε. | V. πτέρυγ-ες. | | | | |
| | | | | | | |
| | δ ξρως, " the love." | | | | | |
| Singular. | Dual. | Plural. | | | | |
| Ν. ὁ ἔρως, | Ν. τω ἔρωτ-ε, | Ν. οἱ ἔρωτ-ες, | | | | |
| | G. τοῖν ἐρώτ-οιν, | G. τῶν ἐρώτ-ων, | | | | |
| D. τῷ ἔρωτ-ι, | D. τοῖν ἐρώτ-οιν, | D. τοῖς ἔρω-σι,³ | | | | |
| Α. τὸν ἔρωτ-α, | Α. τω ἔρωτ-ε, | Α. τοὺς ἔρωτ-ας, | | | | |
| V. έρως. | V. ἔρωτ-ε. | V. ἔρωτ-ες. | | | | |
| | ὁ ἰμάς, " the thong." | | | | | |
| | | | | | | |
| Singular. | Dual. | Plural. | | | | |
| Ν. δ ίμάς, | Ν. τω ιμάντ-ε, | Ν. οἱ ἱμάντ-ες, | | | | |
| G. τοῦ ἰμάντ-ος, | G. τοῖν ἱμάντ-οιν, | G. τῶν ἱμάντ-ων, | | | | |
| D. τῶ ἰμάντ-ι, | D. τοῖν ἱμάντ-οιν, | D. τοῖς ἱμᾶσ-ι,4 | | | | |
| Α. τὸν ἱμάντ-α, | Α. τὼ ἱμάντ-ε, | Α. τοὺς ἱμάντ-ας, | | | | |
| V. ἰμάν. | V. ἰμάντ-ε. | V. ἱμάντ-ες. | | | | |
| ή φάλαγξ, " the phalanx." | | | | | | |
| Singular Dual Plural | | | | | | |

| Singular. | Dual. | Plural. | |
|--|--|--|--|
| N. ἡ φάλαγξ, G. τῆς φάλαγγ-ος, D. τῆ φάλαγγ-ι, A. τὴν φάλαγγ-α, V. φάλαγξ. | Ν. τὰ φάλαγγ-ε, G. ταῖν φαλάγγ-οιν, D. ταῖν φαλάγγ-οιν, Α. τὰ φάλαγγ-ε, V. φάλαγγ-ε. | N. al φάλαγγ-ες, G. τῶν φαλάγγ-ων, D. ταῖς φάλαγξ-ι,⁵ A. τὰς φάλαγγ-ας, V. φάλαγγ-ες. | |

^{1.} Old form $\lambda\alpha i\lambda\alpha\pi$ - $\sigma\iota$, whence, by substituting the double letter, we have $\lambda\alpha i\lambda\alpha\psi$ - ι .

3. Old form $\xi\rho\omega\tau$ - $\sigma\iota$, whence, by rejecting τ before σ , we have $\xi\rho\omega$ - $\sigma\iota$.

^{2.} Old form $\pi \tau \epsilon \rho \nu \gamma - \sigma \iota$, whence, by substituting ξ for $\gamma \varsigma$, we have $\pi \tau \epsilon \rho \nu \xi - \iota$.

Old form ἰμάντ-σι.
 Old form φάλαγγ-σι.

δ θώς, " the jackal."

| Singular. | Dual. | , t | Plural. |
|---|--|-------------|---|
| G. $\tau o \tilde{v} \ \vartheta \omega - \delta \varsigma$, D. $\tau \tilde{\omega} \ \vartheta \omega - t$, A. $\tau \delta v \ \vartheta \tilde{\omega} - a$, | N. τὰ θῶ-ε, G. τοῖν θώ-οιν, D. τοῖν θώ-οιν, A. τὰ θῶ-ε, V. θῶ-ε. | G D A | . οἱ τῶ-ες, . τῶν τῶ-ων, . τοῖς τω-σί, . τοὺς τῶ-ας, . τῶ-ες. |

ὁ κίς, " the wood-worm."

| Singular. | Dual. | Plural. |
|-----------------------------|--|--|
| D. τῶ κι-ί, A. τὸν κί-ν, | $ \begin{bmatrix} N. \ \tau\grave{\omega} & \kappa\acute{\iota}\text{-}\varepsilon, \\ G. \ \tau\~{o\~{\iota}}v & \kappa\iota\text{-}\~{o\~{\iota}}v, \\ D. \ \tau\~{o\~{\iota}}v & \kappa\iota\text{-}\~{o\~{\iota}}v, \\ A. \ \tau\grave{\omega} & \kappa\acute{\iota}\text{-}\varepsilon, \\ V. & \kappa\acute{\iota}\text{-}\varepsilon. \end{bmatrix} $ | Ν. οἱ κί-ες, G. τῶν κι-ῶν, D. τοῖς κι-σί, Α. τοὺς κί-ας, V. κί-ες. |

$\tau \delta \ \sigma \tilde{\omega} \mu a$, " the body."

| Singular. | Dual. | Plural. |
|-----------------|--------------------|-------------------|
| Ν. τὸ σῶμα, | Ν. τω σώματ-ε, | Ν. τὰ σώματ-α, |
| G. τοῦ σώματ-ος | G. τοῖν σωμάτ-οιν, | G. των σωμάτ-ων, |
| D. τῷ σώματ-ι, | D. τοῖν σωμάτ-οιν, | D. τοῖς σώμα-σι,¹ |
| Α. τὸ σῶμα, | Α. τω σωματ-ε, | Α. τὰ σώματ-α, |
| V. σῶμα. | V. σώματ-ε. | V. σώματ-α. |

Examples for Exercise in Declension.

| | Nom. | Gen. | | Nom. | Gen. | |
|----------------|-----------------------------|--------------------------------------|-----------------|---|-----------------------------------|---------------|
| ή | őψ, | δπός, | the voice. | δ ἄναξ, | -ακτος, | the king. |
| ή | σάρξ, | σαρκός, | the flesh. | ή ἄλς, | άλός, | the sea. |
| ó | σωτήρ, | -τῆρος, | the preserver. | δ ψαλτήρ, | -ῆρος, | the harper. |
| ó | κήρυξ, | $-\bar{v}\kappa o \varsigma$, | the herald. | ή ρίς, | ρίνός, | the nose. |
| ή | $\phi \lambda \delta \xi$, | -ογός, | the flame. | δ χειμών, | $-\tilde{\omega}\nu o\varsigma$, | the storm. |
| ή | θρίξ, | τριχός, | the hair. | δ ψάρ, | ψαρός, | the starling. |
| $\tau \dot{c}$ | φως, | φωτός, | the light. | δ λιμήν, | -ένος, | the harbour. |
| ή | φιλότης, | - 77/ 705, | the friendship. | δ ἄκμων, | -0205, | the anvil. |
| Tà | βούλευμα, | - ατος, | the counsel. | ή νύξ, | | the night. |
| $\tau \dot{c}$ | μελι, | -1705, | the honey. | τὸ πῦρ, | πυρός, | the fire. |
| ή | πελειώς, | -άδος, | the dove. | ή λαμπάς, | -άδος, | the torch. |
| ή | κόρυς, | -ὔθος, | the helmet. | ο μάρτυρ, | -ὔρος, | the witness. |
| δ | γίγας, | -αντος, | the giant. | δ ρήτωρ, | -ορος, | the orator. |
| ó | όδούς, | -όντος, | the tooth. | δ κόραξ, | -ακος, | the raven. |
| ó | λάϊγξ, | -ιγγος, | the pebble. | $\tilde{\eta}$ $a\lambda\omega\pi\eta\xi$, | ¬εκος, | the fox. |
| 27 | σάλπιγξ, | $-\iota\gamma\gamma\circ\varsigma$, | the trumpet. | τὸ ούς, | ώτός, | the ear. |

FORMATION OF THE CASES.

Genitive.

As a general rule, the genitive singular of nouns of the third declension is formed by adding of to the termination of the root, such changes taking place, at the same time, as the laws of euphony require.

1. Some nouns, and chiefly those which, in the nominative, end in ν or ρ , form the genitive by adding o_{ζ} to the termination of the nominative; as, $\mu\eta\nu$, "a month," gen. $\mu\eta\nu$ - $\delta\varsigma$; $\sigma\omega\tau\eta\rho$, "a preserver," gen. $\sigma\omega\tau\eta\rho$ - o_{ζ} , &c. In the greater part, however, the long vowel in the termination of the nominative is changed into the corresponding short vowel; as, $\lambda\iota\mu\eta\nu$, "a harbour," gen. $\lambda\iota\mu\acute{\epsilon}\nu$ - o_{ζ} ; $\mu\acute{\eta}\tau\eta\rho$, "a mother," gen. $\mu\eta\tau\acute{\epsilon}\rho$ - o_{ζ} ; $\chi\epsilon\lambda\bar{\iota}\delta\acute{\omega}\nu$, "a swallow," gen. $\chi\epsilon\lambda\iota$ - $\delta\acute{\epsilon}\nu$ - o_{ζ} , &c.

2. When the nominative already has a final ς , this final letter disappears before the $o\varsigma$ of the genitive, and the long vowel preceding it in the termination of the nominative is changed into its corresponding short; as, $\tau \rho \iota \dot{\eta} \rho \eta \varsigma$, "a tri-

reme," gen. τριήρεος, &c.

^{1.} Sometimes, instead of these, which were the regular forms, we find them with only a single γ ; as, $\phi \dot{a}\rho \ddot{\nu}\gamma o_{\zeta}$, Od. 9, 373; Eurip. Cycl. 592. So $\lambda \dot{a}\rho \nu \gamma o_{\zeta}$, Schweigh. ad Athen. vol. iv., p. 545. But $\lambda \dot{\nu}\gamma \ddot{\gamma} \ddot{\gamma} \ddot{\gamma} \ddot{\gamma} \ddot{\gamma}$ it he lynx," has both $\lambda \dot{\nu}\gamma \kappa \dot{\kappa} o_{\zeta}$ and $\lambda \dot{\nu}\gamma \gamma \dot{\gamma} o_{\zeta}$. So, also, $\dot{\nu} \dot{\gamma} \ddot{\gamma} \ddot{\gamma}$ and $\dot{\kappa} \dot{\nu} a \kappa \dot{\tau} o_{\zeta}$, the τ being a part of the root ($\dot{\nu} \dot{\kappa} \kappa \sigma \tau$) of the former, and, in the case of the latter, being brought in probably to strengthen

4. Nominatives in \bar{a}_{ζ} , $\varepsilon_{\iota\zeta}$, and ov_{ζ} , being, for the most part, formed from roots ending in aute, eute, oute (where the ν and τ are thrown out, and the preceding short vowel is either made long or else is changed into a diphthong), have their genitives in αντος, εντος, or οντος. Thus, έλέφας, " an elephant" (root ἐλέφαντς), genitive ἐλέφαντ-ος; Σιμόεις, " the river Simois" (root Σιμόεντς), gen. Σιμόεντος; όδούς, " a tooth" (root όδόντς), gen. όδόντ-ος.

5. Words which end in α , ι , ν , add the syllable $\tau \circ \varsigma$ to the termination of the nominative, and thus form the genitive case; as, $\sigma \tilde{\omega} \mu a$, " $a \ body$," genitive $\sigma \omega \mu a \tau - o \varsigma$; $\mu \dot{\varepsilon} \lambda \iota$, "honey," gen. $\mu \dot{\varepsilon} \lambda \iota \tau - o \varsigma$. Those in v change also this vowel into a before τος; as, δόρυ, "a spear," gen. δόρατ-ος; γονν, "a knee," gen. γόνατ-ος. In strictness, however, these nouns in α , ι , ν come from roots that terminate in τ : as, $\sigma \tilde{\omega} \mu \alpha \tau$, $\mu \epsilon \lambda \iota \tau$; and hence of is only added, in fact, to the root. While with regard to the vowel-change in γόνν, δόρυ, and other words of similar ending, it must be borne in mind that the old nominatives were in ac, as youac, doρας (i. e. γόνατς, δόρατς), whence, of course, the genitives γόνατ-ος and δόρατ-ος, by dropping the final ς of the

6. Words in $a\rho$ make either $a\tau o\varsigma$ in the genitive; as, ονειαρ, "a dream," gen. ονείατ-ος; $\tilde{\eta}\pi$ αρ, "the liver," gen. ήπατ-ος; ήμαρ, " a day," gen. ήματ-ος; φρέαρ, " a well," gen. φρέατ-ος; or else αρος; as, ἔαρ, "spring," gen. ἔαρος: θέναρ, "the palm of the hand," gen. θέναρ-ος. But δάμαρ makes δάμαρτ-ος.

7. Neuters in ας make partly ατος; as, κρέας, "flesh," genitive κρέατ-ος; κέρας, "a horn," gen. κέρατ-ος. More commonly, however, they form the genitive in aoc; as, κνέφας, "darkness," gen. κνέφα-ος, in which case the Attics contract the termination αος into ως; as, κέρως, κρέwc. &c.

the root avak, after the removal of the c. From the regular declension of ἄναξ (i. e., ἄνακ-ος in the genitive, &c.) comes *Ανακες, the name of Castor and Pollux; while, on the other hand, the oblique cases of nox in Latin show the t of the root. Compare the German nacht and the English night.

^{1.} Matthia, G. G. vol. i., § 72, 1. The noun γάλα, "milk," makes γάλακτ-ος, as from γάλαξ (i. e., γάλακτς); σίνηπι, "mustard," makes, according to § 11, σινήπι-ος, and in Attic σινήπε-ως; ἄστν, "a city," makes ἄστε-ος, Att. ἄστε-ως. Other nouns in v also vary from the rule above given; as, δάκρυ, "a tear," gen. δάκρυ-ος, &c.

8. Nominatives in avç make aoç and $\eta o \varsigma$; as $v a \tilde{v} \varsigma$, " a

ship," gen. ναός and νηός.

9. Nominatives in $\varepsilon\iota\varsigma$, different from those mentioned in δ 4, make the genitive in $\varepsilon\iota\iota\circ\varsigma$; as, $\kappa\tau\varepsilon\iota\varsigma$, "a comb," gen. $\kappa\tau\varepsilon\iota\iota\circ\varsigma$; or in $\varepsilon\iota\iota\delta\circ\varsigma$; as $\kappa\lambda\varepsilon\iota\varsigma$, "a key," gen. $\kappa\lambda\varepsilon\iota\delta\circ\varsigma$.

10. Nominatives in ηc , other than those alluded to under § 2, make the genitive in $\eta \tau o c$ and $\eta \theta o c$; as, $\phi \iota \lambda \delta \tau \eta c$, "friendship," gen. $\phi \iota \lambda \delta \tau \eta \tau - o c$; $\pi \epsilon \nu \eta c$, "a poor man," gen. $\pi \epsilon \nu \eta \tau - o c$; $\Pi \alpha \rho \nu \eta c$, "a mountain on the confines of Attica," gen. $\Pi \alpha \rho \nu \eta c$ -oc. Here again oc is added to the termination of

the roots, φιλότητς, πένητς, &c.

11. Nominatives in $\iota\varsigma$ make the genitive in $\iota \circ \varsigma$, $\iota \delta \circ \varsigma$, $\bar{\iota} \theta \circ \varsigma$, $\iota \tau \circ \varsigma$, and $\iota \nu \circ \varsigma$. The Attics, however, changed $\iota \circ \varsigma$ into $\epsilon \omega \varsigma$. Thus, $\delta \phi \iota \varsigma$, "a serpent," gen. $\delta \phi \iota \circ \varsigma$ (Att. $\circ \phi \epsilon \circ \varsigma$); $\dot{\epsilon} \lambda \pi \dot{\iota} \varsigma$, "hope," gen. $\dot{\epsilon} \lambda \pi \dot{\iota} \delta \circ \varsigma$; $\delta \rho \nu \iota \varsigma$, "a bird," gen. $\delta \rho \nu \bar{\iota} \theta \circ \varsigma$; $\chi a \rho \iota \varsigma$, "a favour," gen. $\chi a \rho \iota \tau \circ \varsigma$; $\dot{\epsilon} \kappa \tau \dot{\iota} \varsigma$, "a beam of the sun," gen. $\dot{\epsilon} \kappa \tau \dot{\iota} \nu \circ \varsigma$. All these terminations, like those mentioned in the preceding paragraph, are only og added to the several roots.

12. Neuters in ος make the genitive in εος, which the Attics contract into ους; as, τεῖχος, "a wall," gen. τείχε-ος,

contr. $\tau \varepsilon i \chi$ -ovc.

13. Words in $o\tilde{v}_{\zeta}$, other than those mentioned under § 4, make the genitive in oo_{ζ} ; as, $\beta o\tilde{v}_{\zeta}$, "an ox," gen. βo - δc . Some again, when $o\tilde{v}_{\zeta}$ arises by contraction from $\delta \varepsilon \iota_{\zeta}$, gen. $\delta \varepsilon \nu \tau o_{\zeta}$, make the genitive in $o\tilde{v}\nu \tau o_{\zeta}$; as, ' $O\pi o\tilde{v}_{\zeta}$, "the name of a city," gen. ' $O\pi o\tilde{v}\nu \tau - o_{\zeta}$. So, also, $T\rho a\pi \varepsilon \zeta o\tilde{v}_{\zeta}$, $\mu \varepsilon \lambda \iota \tau o\tilde{v}_{\zeta}$, &c.

14. Words in νξ make the genitive in νχος; as, διώρνξ, "a canal," gen. διώρνχ-ος. Others have νγος; as, Στύξ,

"the river Styx," gen. Στύγ-ος.

15. Words in νς make νος; as, ὀσφύς, "the loins," gen. ὀσφύ-ος; δρῦς, "a tree," gen. δρν-ός; and sometimes ύδος, νθος, and ννος; as, χλαμύς, "a cloak," gen. χλαμύδ-ος; κόρνς, "a helmet," gen. κόρνθ-ος; κώμνς, "a bundle," gen.

κώμῦθ-ος; Φόρκυς, "Phorcys," gen. Φόρκυν-ος.

Accusative.

As a general rule, the accusative singular of nouns of the third declension, that are not neuter, is formed by changing of of the genitive into a; as, $\mu\dot{\eta}\nu$, gen. $\mu\dot{\eta}\nu$ -of, accus. $\mu\dot{\eta}\nu$ -a.

1. But nouns in $\iota \zeta$, $v \zeta$, $a v \zeta$, and $o v \zeta$, whose genitive ends in $o \zeta$ pure, take v instead of a; as, $\pi \delta \lambda \iota \zeta$, "a city," gen. $\pi \delta \lambda \iota \cdot o \zeta$, acc. $\pi \delta \lambda \iota v$; $v a \tilde{v} \zeta$, "a ship," gen. $v a \cdot \delta \zeta$, acc. $v a \tilde{v} v$;

 $\beta o \tilde{\nu} \varsigma$, "an o x," gen. $\beta \acute{o}$ - $o \varsigma$, acc. $\beta o \tilde{\nu} \nu$, &c.

Vocative.

The vocative of the third declension is generally like the nominative; and this is particularly the case among the Attic writers; as, $\delta \vartheta \hat{\eta} \rho$, "the wild beast," voc. $\vartheta \hat{\eta} \rho$; $\hat{\eta} \chi \epsilon i \rho$, "the hand," voc. $\chi \epsilon i \rho$.

- 1. But the endings $\varepsilon v \varsigma$, $\iota \varsigma$, $v \varsigma$, as also the words $\pi a \tilde{\iota} \varsigma$, "a boy," $\gamma \rho a \tilde{\iota} \varsigma$, "an aged female," and $\beta o \tilde{\iota} \varsigma$, "an ox," cast off their ς to form the vocative, and those in $\varepsilon v \varsigma$ then assume the circumflex; as, $\beta a \sigma \iota \lambda \varepsilon \dot{\iota} \varsigma$, "a king," voc. $\beta a \sigma \iota \lambda \varepsilon \dot{\iota} \varsigma$; $\Pi \acute{a} \rho \iota \varsigma$, "Paris," voc. $\Pi \acute{a} \rho \iota \varsigma$; $T \tilde{\eta} \theta v \varsigma$, "Tethys," voc. $T \tilde{\eta} \theta \cdot v \varsigma$; $\pi a \tilde{\iota} \varsigma$, voc. $\pi a \tilde{\iota} \varsigma$; $\gamma \rho a \tilde{\iota} \varsigma$, voc. $\gamma \rho a \tilde{\iota} \varsigma$; $\beta o \tilde{\iota} \varsigma$, voc. $\beta o \tilde{\iota} \varsigma$. Other nouns in $o v \varsigma$ more frequently retain than drop the ς . Thus, $Ol\delta \ell \pi ov$ is found; but $Ol\delta \ell \pi o v \varsigma$ is more common.
- 2. Words in $a\varsigma$ and $ε\iota\varsigma$, which arise from old forms ending in $a\nu\varsigma$ and $ε\nu\varsigma$, and which form their genitive in $a\nu o\varsigma$, $a\nu \tau o\varsigma$, or $ε\nu \tau o\varsigma$, throw away ς in the vocative, and then, for the most part, resume the ν ; as, $\tau \acute{a}\lambda a\varsigma$, "miserable," gen.

τάλαν-ος, voc. τάλαν; Aἴας, "Ajax," gen. Αἴαντ-ος, voc. Aἶαν; χαρίεις, "graceful," gen. χαρίεντ-ος, voc. χαρίεν. But several proper names in $\bar{a}\varsigma$, αντος, have in the vocative only the long a; as, "Ατλας, gen. "Ατλαντ-ος, voc. "Ατλ \bar{a} .

3. Words which have η or ω in the termination of the nominative, and the corresponding short vowel (ε or o) in the genitive, and which have no acute accent on the last syllable, take the short vowel also in the vocative; as, $\mu\dot{\eta}$ - $\tau\eta\rho$, "a mother," gen. $\mu\eta\tau\dot{\varepsilon}\rho$ - $o\varsigma$, voc. $\mu\tilde{\eta}\tau\varepsilon\rho$; $\dot{\rho}\dot{\eta}\tau\omega\rho$, "an orator, gen. $\dot{\rho}\dot{\eta}\tau o\rho$ - $o\varsigma$, voc. $\dot{\rho}\tilde{\eta}\tau o\rho$; $\Sigma\omega\kappa\rho\dot{\alpha}\tau\eta\varsigma$, "Socrates," gen. $\Sigma\omega\kappa\rho\dot{\alpha}\tau$ - $\varepsilon o\varsigma$, voc. $\Sigma\dot{\omega}\kappa\rho\alpha\tau\varepsilon\varsigma$. If, however, the last syllable of such words has the accent, then the long vowel is retained in the vocative; as, $\pi o\iota\mu\dot{\eta}\nu$, "a shepherd," gen. $\pi o\iota\mu\dot{\varepsilon}\nu$ - $o\varsigma$, voc. $\pi o\iota\mu\dot{\eta}\nu$. But this only applies to nouns, not to adjectives, and hence $\kappa\varepsilon\lambda\alpha\iota\nu\varepsilon\phi\dot{\eta}\varsigma$ makes in the vocative $\kappa\varepsilon\lambda\alpha\iota\nu\varepsilon\phi\dot{\varepsilon}\varsigma$.

4. Words which retain the long vowel in the genitive keep it also in the vocative; as, $\Pi\lambda\acute{a}\tau\omega\nu$, "Plato," gen. $\Pi\lambda\acute{a}\tau\omega\nu$ -oς, voc. $\Pi\lambda\acute{a}\tau-\omega\nu$; $\Xi\varepsilon\nu$ oφ $\~{\omega}\nu$, "Xenophon," gen. $\Xi\varepsilon\nu$ oφ $\~{\omega}\nu\tau$ -oς, voc. $\Xi\varepsilon\nu$ oφ- $\~{\omega}\nu$; $i\eta\tau\acute{\eta}\rho$, "a physician," gen. $i\eta\tau\~{\eta}\rho$ -oς, voc. $i\eta\tau$ - $\acute{\eta}\rho$. But the following three make the vowel short in the vocative; ' $\Lambda\pi\acute{o}\lambda\lambda\omega\nu$, "Apollo," gen. ' $\Lambda\pi\acute{o}\lambda\lambda\omega\nu$ -oς, voc. " $\Lambda\pi$ o $\lambda\lambda$ -o ν ; Π oσειδ $\~{\omega}\nu$, "Neptune," gen. Λ oσειδ $\~{\omega}\nu$ -oς, voc. Λ oc. Λ

σωτῆρ-ος, νος. σῶτερ.

5. Proper names in $\kappa\lambda\tilde{\eta}\varsigma$ make - $\kappa\lambda\varepsilon\iota\varsigma$ in the termination of the vocative; as, $N\iota\kappa\kappa\kappa\lambda\tilde{\eta}\varsigma$, voc. $N\iota\kappa\kappa\kappa\lambda\cdot\varepsilon\iota\varsigma$. Here the nominative was originally - $\kappa\lambda\varepsilon\eta\varsigma$, and consequently the vo-

cative is -κλεες, contracted κλεις.

6. Words in ω and ω_{ς} make oi in the vocative; as, $\Lambda \eta \tau \omega$, "Latona," voc. $\Lambda \eta \tau - o\tilde{i}$; $\Sigma a \pi \phi \omega$, "Sappho," voc. $\Sigma a \pi \phi - o\tilde{i}$; ald ω_{ς} , "modesty," voc. ald $-o\tilde{i}$.

Dative Plural

The dative plural in nouns which end in $\varepsilon v \zeta$, $av \zeta$, and $ov \zeta$, is formed by appending ι to the termination of the nominative singular; as, $\beta a\sigma \iota \lambda \varepsilon v \zeta$, $\beta a\sigma \iota \lambda \varepsilon v \sigma \iota$; $v av \zeta$, $v av \zeta$; $\delta ov \zeta$, $\delta ov \delta \iota$. In the case of other nouns, the dative plural is formed by adding $\sigma \iota$ to the root, such changes being at the same time made as the rules of euphony re-

quire; as, νύξ, gen. νυκτ-ός, dat. pl. νυξί (i. e. νυκτσί); δδούς, gen. δδόντ-ος, dat. pl. δδοῦσι (i. e. δδόντσι); παῖς, gen. παιδ-ός, dat. pl. παισί (i. e. παιδσί); "Αραψ, gen. "Αραβ-ος, dat. pl. "Αραψι (i. e. "Αραβσι); τυπείς, gen. τυπέντ-ος, dat. pl. τυπεῖσι, (i. e. τυπέντσι); κτείς, gen. κτεν-ός, dat. pl. κτεσί (i. e. κτενσί), &c.

1. When the ending $\sigma \iota$, on being added to the root, is preceded by a vowel, or, in other words, when the genitive ends in of pure, this vowel remains in the dative plural unchanged, as in the other oblique cases; as, $\tau \epsilon \tilde{\iota} \chi o \varsigma$, gen. $\tau \epsilon (\chi \epsilon - o \varsigma, \text{dat. pl. } \tau \epsilon (\chi \epsilon \sigma \iota; \delta \rho \tilde{\nu} \varsigma, \text{gen. } \delta \rho \nu - \delta \varsigma, \text{dat. pl. } \delta \rho \nu \sigma \iota \nu; \tilde{a} \lambda \eta \theta \dot{\gamma} \varsigma$, gen. $a \lambda \eta \theta \dot{\epsilon} - o \varsigma$, dat. pl. $a \lambda \eta \theta \dot{\epsilon} \sigma \iota$. When, however, the nominative singular has a diphthong, the dative plural takes it also; as, $\beta a \sigma \iota \lambda \epsilon \dot{\nu} \varsigma$, gen. $\beta a \sigma \iota \lambda \dot{\epsilon} - \omega \varsigma$, dat. pl. $\beta a \sigma \iota \lambda \epsilon \dot{\nu} \sigma \iota$, and the other nouns mentioned in the beginning of the previous paragraph.

2. Some nouns in $\eta\rho$, gen. $-\epsilon\rho\sigma\varsigma$, drop the ϵ in the genitive and dative singular, and also in the dative plural, and then, in the latter case, insert after ρ the more sonorous α ; as, $\pi\alpha\tau\eta\rho$, "a father," gen. $\pi\alpha\tau\rho$ - $\delta\varsigma$ (from $\pi\alpha\tau\epsilon\rho$ - $\sigma\varsigma$), dat. $\pi\alpha\tau\rho$ (from $\pi\alpha\tau\epsilon\rho$ - τ), &c., dat. pl. $\pi\alpha\tau\rho$

τηρ, γαστήρ, θυγάτηρ, Δημήτηρ.

CONTRACTIONS OF THE THIRD DECLENSION.

1. Nouns in η_{ζ} undergo contraction in every case, except in the nominative and vocative singular, and dative plural. Thus:

ή τριήρης, " the trireme."

| S | lingular. | | Dual. | | Plural. | | |
|------------------------|----------------|-------|-------------|-----------|---------|------------------|--|
| | τριήρ-ης, | Ν. τὰ | τριήρ-εε, | $-\eta$, | N. ai | τριήρ-εες, -εις, | |
| | | | | | | τριήρ-εων, -ων, | |
| D. $\tau \tilde{\eta}$ | τριήρ-εί, -ει, | | τριηρ-έοιν, | | | | |
| Α. την | τριήρ-εα, -η, | | | | | τριήρ-εας, -εις, | |
| V. | τριήρ-ες. | V. | τριήρ-εε, | $-\eta$. | IV. | τριήρ-εες, -εις. | |

2. Like τριήρης are also declined the proper names ending in κλεης; as, 'Ηρακλέης, contracted 'Ηρακλῆς; Θεμιστοκλῆς, Περικλῆς, &c. In the dative they have a double contraction. Thus:

ό 'Ηρακλέης, " Hercules."

N. δ 'Ηρακλ-έης, -ῆς, G. τοῦ 'Ηρακλ-έος, -οῦς, D. τῷ 'Ηρακλ-έεὶ, -έει, -εἶ, A. τὸν 'Ηρακλ-έες. -εῖς. V. 'Ηοάκλ-εες. -εῖς.

3. Nouns in og are neuter, and make the nominative, accusative, and vocative plural in εa , contracted η , and the genitive in $\varepsilon \omega \nu$, contracted $\tilde{\omega} \nu$. Thus:

τὸ τεῖχος, " the wall."

| | 2 | Singular. | | | Dual. | | | Plural. | |
|----|-----|-----------|-------|---------|------------|-----------|-------|-----------|-----------|
| N. | τò | τεῖχ-ος, | 1 | | | | | τείχ-εα, | |
| G. | τοῦ | τείχ-εος, | -ovs, | | | | | τειχ-έων, | |
| | | τείχ-εϊ, | | D. τοῖν | τειχ-έοιν, | | | τείχ-εσι, | |
| | | τεῖχ-ος, | | Α. τω | τείχ-εε, | $-\eta$, | Α. τὰ | τείχ-εα, | $-\eta$, |
| V. | | τεῖχ-ος. | | V. | τείχ-εε, | -η. | V. | τείχ-εα, | $-\eta$. |

4. Nouns in ω and ω_{ζ} have three contractions, namely, ook of the genitive singular into $o\tilde{v}_{\zeta}$, $o\tilde{v}$ of the dative into $o\tilde{\iota}$, and oa of the accusative into $\tilde{\omega}$. Their dual and plural have no contractions, but are declined throughout like the corresponding parts of $\lambda \delta \gamma o \zeta$. Few of them, indeed, from their signification, admit, strictly speaking, of a dual or plural. Thus:

$\dot{\eta} \dot{\eta} \chi \dot{\omega}$, "the echo."

| [| Singular. | Dual. | | Plural. |
|---|--|---|---------|---------|
| - | $N. \dot{\eta} \dot{\eta} \chi - \dot{\omega},$ | N. $\tau \dot{\alpha}$ $\dot{\eta} \chi$ - $\dot{\omega}$, | N. ai | ήχ-οί, |
| | G. τῆς ἠχ-όος, -οῦς, | | G. τῶν | |
| | D. $\tau \dot{\eta} \dot{\eta} \chi - \dot{o} \ddot{\iota}, - o \ddot{\iota},$ | | D. ταῖς | |
| | A. $\tau \eta \nu \eta \chi - \delta \alpha$, $-\omega$, | $A. \tau \dot{\alpha} \dot{\gamma} \chi - \omega,$ | Α. τὰς | |
| | $V. \dot{\eta}\chi$ - $o\tilde{\iota}$. | V . $\eta \chi$ - ω . | V. | ηχ-01. |

ή αιδώς, "the modesty."

| | Si | ngular. | | | Dual. | | ٠. | Plural. |
|---|--------|--------------------|--------|--------|--------------------|----|------|----------------------|
| | | άδ-ώς, άδ-όος, | | | aίδ-ω, aίδ-οῖν, | | | αίδ-οί, αίδ-ῶν, |
| D | . Tỹ 0 | αίδ-όϊ, ιίδ-όα, | -oĩ, D | . ταῖν | αίδ-οῖν, αἰδ-ώ, | D. | ταῖς | αίδ-οῖς, αίδ-ούς, |
| | | ιίδ-ο <i>ι</i> . | | | αίδ-ώ. | | | αίδ-οί. |

5. Nouns in ι_{ζ} and ι have three contractions, namely, $\varepsilon \tilde{\iota}$ of the dative into $\varepsilon \iota_{\zeta}$, $\varepsilon \varepsilon_{\zeta}$ of the nominative and vocative plural into $\varepsilon \iota_{\zeta}$, and $\varepsilon \alpha_{\zeta}$ of the accusative plural into $\varepsilon \iota_{\zeta}$. Those in ι_{ζ} have also in the genitive singular, and the genitive and dative dual, the Attic terminations $\varepsilon \omega_{\zeta}$ and $\varepsilon \omega_{\gamma}$, instead of $\varepsilon \circ \varepsilon_{\zeta}$ and $\varepsilon \circ \varepsilon_{\zeta}$. Thus:

$\dot{\eta}$ πόλις, "the city."

| Singular. | Dual. | Plural. | | |
|---|---|---|--|--|
| N. ή πόλ-ις, G. τῆς πόλ-εως, D. τῆ πόλ-εϊ, -ει, | Ν. τὰ πόλ-εε, G. ταῖν πόλ-εων, D. ταῖν πόλ-εων, | Ν. αἰ πόλ-εες, -εις, G. τῶν πολ-έων, D. ταῖς πόλ-εσι, | | |
| A. τὴν πόλ-ιν, \mathbb{V} . πόλ-ι. | | Α. τὰς πόλ-εας, -εις, V. πόλ-εες, -εις. | | |

$\tau \delta \ \sigma i \nu \eta \pi \iota$, " the mustard."

| Singular. | Dual. | Plural. |
|---|---------------------|--------------------|
| Ν. τὸ σίνηπ-ι, | ι Ν. τω σινήπ-εε, | Ν. τὰ σινήπ-εα, |
| G. τοῦ σινήπ-εος, | G. τοῖν σινηπ-έοιν, | G. των σινηπ-έων, |
| D. τῷ σινήπ-εϊ, -ει, | D. τοῖν σινηπ-έοιν, | D. τοῖς σινήπ-εσι, |
| Λ. τὸ σίνηπ-ι, | Α. τω σινήπ-εε, | Α. τὰ σινήπ-εα, |
| V . $\sigma i \nu \eta \pi - \iota$. | Ι V. σινήπ-εε. | V. σινήπ-εα. |

6. Nouns in v_{ζ} , gen. $v_{0\zeta}$, have two contractions, namely, $v_{\varepsilon\zeta}$ of the nominative and vocative plural into v_{ζ} , and $v_{0\zeta}$ of the accusative plural into v_{ζ} . Thus:

ò ἰχθύς, " the fish."

| Singular. | Dual. | Plural. | | | |
|---|--|---|--|--|--|
| Ν. δ | Ν. τὼ ἰχθ-ύε, G. τοῖν ἰχθ-ύοιν, | Ν. οἱ ἰχθ-ύες, -υς, G. τῶν ἰχθ-ύων, | | | |
| D. $τ\tilde{\varphi}$ $l\chi\theta$ - $\dot{v}l$, A. $τ\delta v$ $l\chi\theta$ - $\dot{v}v$, V. $l\chi\theta$ - \dot{v} . | D. τοὶν ἰχθ-ύοιν, A. τὼ ἰχθ-ύε, V. ἰχθ-ύε. | D. τοῖς ἰχθ-ύσι, A. τοὺς ἰχθ-ύας, -υς, V. ἰχθ-ύες, -υς. | | | |

7. Nouns in εv_{ζ} , and those in v_{ζ} which make, like them, the genitive in $\varepsilon \omega_{\zeta}$, have four contractions, namely, $\varepsilon \ddot{v}$ of the dative singular into $\varepsilon \iota_{\zeta}$, $\varepsilon \varepsilon$ of the dual into η , $\varepsilon \varepsilon_{\zeta}$ of the nominative and vocative plural into $\varepsilon \iota_{\zeta}$, and εa_{ζ} of the accusative plural into $\varepsilon \iota_{\zeta}$. But in the last case the uncontracted εa_{ζ} is the more usual form. Thus:

ὁ βασιλεύς, " the king."

| Singu | ılar. | Dual. | | Plural. | | |
|-------------|--|-----------------|------------------------|------------------|--|--|
| N. o Bagi | ιλ-εύς, Ν. τ | ω βασιλ-έε, | -ñ, N. oi | βασιλ-έες, -εῖς, | | |
| G. τοῦ βασι | ιλ-έως, G. τ | οῖν βασιλ-έοιν, | G. τῶν | βασιλ-έων, | | |
| D. τῷ βασι | λ - εi , $-\varepsilon i$, D. τ | οῖν βασιλ-έοιν, | D. τοῖς | βασιλ-εῦσι, | | |
| Α. τὸν βασι | λ-έα, Α. τ | ω βασιλ-έε, | -η, A. τοὺς | βασιλ-έας, -εῖς, | | |
| V. βασι | λ - $\varepsilon \tilde{v}$. V. | βασιλ-έε, | $-\tilde{\eta}$. V. | βασιλ-έες, -εῖς. | | |

8. Neuters in v make the nominative, accusative, and vocative plural in εa , contracted into η . They also contract εi into $\varepsilon \iota$, and $\varepsilon \varepsilon$ into η . Thus:

τὸ ἄστυ, " the city."

| Singular. | Dual. | Plural. | | |
|---|--|---|--|--|
| N. τὸ ἄστ-υ, G. τοῦ ἄστ-εος, D. τῷ ἄστ-εῖ, -ει, A. τὸ ἄστ-υ, | Ν. τὼ ἄστ-εε, -ῆ, G. τοῖν ἀστ-έοιν, D. τοῖν ἀστ-εοιν, Α. τὼ ἄστ-εε, -ῆ, V. ἄστ-εε, -ῆ. | Ν. τὰ ἄστ-εα, -η, G. τῶν ἀστ-έων, D. τοῖς ἄστ-εσι, Α. τὰ ἄστ-εα, -η, V. ἄστ-εα, -η. | | |

9. Neuters in $a\varsigma$ pure and $\rho a\varsigma$ reject τ by syncope in the Ionic dialect, and are also farther contracted by crasis in the Attic, in every case except the nominative, accusative, and vocative singular, and the dative plural. Thus:

τὸ κρέας, " the flesh."

| | | -1 | 2) | Just Just | | | | |
|--|----------------------------|----|----|---|---|---|---|--------------------|
| Singular. Ν. τὸ κρέ-ο G. τοῦ κρέ-ο D. τῷ κρέ-ο Α. τὸ κρε-ο V. κρε-ο | ατος, by ατι, . ας. | | | | | | | |
| Dual. | | | | | | | | |
| N. τὼ κρέ- G. τοῖν κρε- D. τοῖν κρε- A. τὼ κρέ- V. κρέ- Plural. | άτοιν, άτοιν, ατε, . | | | κρε-άοιν | , | | | κρε-ῷν. κρε-ῷν. |
| Ν. τὰ κρέ- G. τῶν κρε- D. τοῖς κρέ- Α. τὰ κρέ- V. κρέ- | άτων, ασι. ατα, | | • | κρέ-αα, κρε-άων, κρέ-αα, κρέ-αα, | | , | , | κρε-ῶν. κρέ-α. |

τὸ κέρας, " the horn."

| ~ | | | | 4 | | |
|---|----|---|----|---|-----|----|
| S | in | 0 | 21 | l | 013 | ٩. |

| N. | 7ò | κέρ-ας. | | | | | | |
|----|-------------------|-----------|----|--------|---------|---------|--------|---------|
| G. | $\tau o\tilde{v}$ | κέρ-ατος, | by | syncop | ρε κέρ- | aoc, by | crasis | κέρ-ως. |
| | | κέρ-ατι, | | | | | | |
| | | κέρ-ας. | | | | | | |
| V. | | κέρ-ας. | | | | | | |

Dual.

| Ν. τω κέρ-ατε, . | , . | 31.4 | κέρ-αε, . | ŵ, | | κέρ-α. |
|--------------------|-----|------|-----------|----|----|---------|
| G. τοῖν κερ-άτοιν. | , . | | κερ-άοιν, | , | | κερ-ῶν. |
| D. τοιν κερ-άτοιν, | , . | | κερ-άοιν, | | .0 | κερ-ῶν. |
| Α. τω κέρ-ατε,. | | | κέρ-αε, . | ,0 | | κέρ-α. |
| V. κέρ-ατε, . | | | κέρ-αε, . | | ٠ | κέρ-α. |

Plural.

| 14. 74 | nep-uru, | | | .0 | $\kappa \epsilon \rho$ - αa , . | | 10 | $\kappa \epsilon \rho$ - α . |
|--------------------------|-------------|----|----|----|---|------|----|-------------------------------------|
| G. $\tau \tilde{\omega}$ | ν κέρ-ατων, | | | | κερ-άων, | , in | | κερ-ῶν |
| D. 70 | ῖς κέρ-ασι. | | | | | | | |
| Α. τὰ | κέρ-ατα, | ,0 | ,0 | | κέρ-αα, . | | | κέρ-α. |
| V. | κέρ-ατα, | | .* | ,4 | κέρ-αα, . | | | κέρ-α. |

10. Some words in $\eta\rho$, genitive - $\varepsilon\rho\rho\varsigma$, throw away the ε before ρ in the genitive and dative, and so exhibit a double form. After the letter ν , when it is brought into collision with ρ in such forms, a δ is added in order to soften the sound. The noun $\pi\alpha\tau\dot{\eta}\rho$ is an instance of the first mode of declining, the noun $\dot{d}\nu\dot{\eta}\rho$ of the second. Thus:

δ πατήρ, " the father."1

| Singular. | Dual. | Plural. |
|--|---|---|
| G. τοῦ πατ-έρος, -ρός, D. τῷ πατ-έρι, -ρί, A. τὸν πατ-έρα, | Ν. τὼ πατ-έρε, G. τοῖν πατ-έροιν, D. τοῖν πατ-έροιν, Α. τὼ πατ-έρε, V. πατ-έρε. | Ν. οἰ πατ-έρες, G. τῶν πατ-έρων, -ρῶν, D. τοῖς πατ-ράσι, Α. τοὺς πατ-έρας, V. πατ-έρες. |

^{1.} In the same way are declined $\mu \dot{\eta} \tau \eta \rho$, "a mother," and $\gamma a \sigma \tau \dot{\eta} \rho$, "a stomach," except that $\gamma a \sigma \tau \dot{\eta} \rho$ makes in the dative plural $\gamma a \sigma \tau \dot{\eta} \rho \sigma \iota$, which appears to have been also the old form of $\pi a \tau \dot{\eta} \rho$ and $\mu \dot{\eta} \tau \eta \rho$. It must be remembered, moreover, that $\pi a \tau \dot{\eta} \rho$, $\mu \dot{\eta} \tau \eta \rho$, and $\gamma a \sigma \tau \dot{\eta} \rho$ make the accusative singular without contraction. This is done in the case of $\tau \eta \rho$, to prevent its being confounded with $\mu \dot{\eta} \tau \rho a$, $-a \varsigma$, "a womb;" in the case of $\pi a \tau \dot{\eta} \rho$, to prevent its being confounded with $\pi \dot{\tau} \tau \rho a$, $-a \varsigma$, "a paternal land;" and in $\gamma a \sigma \tau \dot{\eta} \rho$, to prevent similar confusion with $\gamma \dot{u} \sigma \tau \rho a$, $-a \varsigma$, "the bottom of a vessel."

ὁ ἀνήρ, "the man."

Dual. Plural. Singular. Ν. δ ἀν-ήρ, Ν. τω άν-έρε. -δρε, Ν. οἱ ἀν-έρες, -δρες, G. τοῖν ἀν-έροιν, -δροῖν, G. τῶν ἀν-έρων, -δρων, G. τοῦ ἀν-έρος, -δρός, D. τοῖν ἀν-έροιν, -δροῖν, D. τοῖς ἀν-δράσι, D. τῷ ἀν-έρι, -δρί, Α. τω άν-έρε, -δρε, Α. τοὺς ἀν-έρας, -δρας, Α. τὸν ἀν-έρα, -δρα, V. ἄν-ερ. άν-έρε. $-\delta \rho \varepsilon$, V. άν-έρες, -δρες.

11. Some nouns are contracted by either dropping a vowel, or blending two vowels into one, and this contraction takes place in every case. Thus:

τὸ ἔαρ, contr. ἤρ, "the spring."

Singular.

Ν. τὸ ἔαρ, ἤρ, G. τοῦ ἔαρ-ος, ἦρος,

D. τῷ ἔαρ-ι, ἦρι, &c.

δ κενεών, contr. κενῶν," the belly."

Singular.

Ν. δ κενεών, κενῶν,

G. τοῦ κενε-ῶνος, κεν-ῶνος, D. τῷ κενε-ῶνι, κεν-ῶνι, &c.

ANOMALOUS FORMS OF THE THIRD DECLENSION.

1. That is called *anomalous* which is inconsistent with the prescribed laws of formation; as, for example, when $\chi \acute{a}\rho \iota \varsigma$, though formed from a root $\chi a \rho \iota \delta$, makes $\chi \acute{a}\rho \iota \tau \circ \varsigma$ in

the genitive, not χάριδος.

- 2. The greater part of the actual deviations from regular declension consist in the interchange of forms. In the more ancient language, it often happened that a word had two or more terminations and modes of inflection, with only one and the same signification. Only one of these forms was, for the most part, retained as the language became improved. The other was merely employed, now and then, when a more sonorous term was needed, especially in poetry. Thus, $\Delta \eta \mu \dot{\eta} \tau \eta \rho$, more seldom, $\Delta \dot{\eta} \mu \eta \tau \rho a$, "Ceres;" $\delta \dot{\alpha} \kappa \rho v o v$, older form $\delta \dot{\alpha} \kappa \rho v$, -voc, "a tear."
- 3. Sometimes the two forms remained more or less in common use by the side of each other; as, $vió\varsigma$, "a son," genitive $vio\tilde{v}$; and also $vi\acute{\epsilon}o\varsigma$, from a nominative of the third

declension in evc.

4. Sometimes both forms originate from the same nominative, in which case the word is called a *Heteroclite*. Thus, $Ol\delta\ell\pi\sigma\nu\varsigma$, genitive $Ol\delta\ell\pi\sigma\delta\varsigma$, and $Ol\delta\ell\pi\sigma\nu$.

5. When, however, one of the forms can be traced to an

obsolete or unusual nominative, it is called *Metaplasm*; as, $\delta \dot{\epsilon} \nu \delta \rho o \nu$, gen. $-o \nu$; dative plural $\delta \dot{\epsilon} \nu \delta \rho o \iota \varsigma$, and also $\delta \dot{\epsilon} \nu \delta \rho \epsilon \sigma - \iota \nu$, from a nominative $\tau \dot{\delta} \delta \dot{\epsilon} \nu \delta \rho o \varsigma$.

6. Most of the common and poetical anomalies that occur in declension consist of heteroclites and metaplasms.

7. To the heteroclites belong certain words that are inflected after both the first and third declensions. Some of these carry this double mode of inflexion throughout; as, $\mu\nu\kappa\eta\varsigma$, "a mushroom," genitive $\mu\nu\kappa\sigma\nu$ and $\mu\nu\kappa\eta\tau\sigma\varsigma$, &c. This is particularly the case with proper names in $\eta\varsigma$; as, $\Delta\delta\rho\eta\varsigma$, genitive $\Delta\delta\rho\sigma\nu$ and $\Delta\delta\rho\eta\tau\sigma\varsigma$. Others have it only in part; as, $\Sigma\omega\kappa\rho\delta\tau\eta\varsigma$, accusative $\Sigma\omega\kappa\rho\delta\tau\eta$ and $\Sigma\omega\kappa\rho\delta\tau\eta\nu$.

8. Nouns in ω_{ζ} sometimes make the genitive in ω and $\omega_{0\zeta}$. Thus, $Mi\nu\omega_{\zeta}$, gen. $Mi\nu\omega$ and $Mi\nu\omega_{0\zeta}$; $\pi\dot{\alpha}\tau\rho\omega_{\zeta}$, "a

paternal uncle," gen. πάτρω and πάτρωος.

9. Nouns in $\omega \varsigma$, genitive $\omega \tau \circ \varsigma$, sometimes drop the τ ; as, $i\delta \rho \omega \varsigma$, "sweat," which has not only $i\delta \rho \tilde{\omega} \tau \iota$ and $i\delta \rho \tilde{\omega} \tau \alpha$ in the dative and accusative, but also $\tau \tilde{\varphi} i\delta \rho \tilde{\varphi}$ and $\tau \delta \nu i\delta \rho \tilde{\omega}$,

the latter being Attic forms.

10. Nouns in $\omega \varsigma$ and $\omega \nu$ have sometimes the anomaly still more apparent, since it shows itself even in the nominative. Thus, $\delta \tau a \dot{\omega} \varsigma$, gen. $\tau a \dot{\omega}$, "the peacock," and $\delta \tau a \dot{\omega} \nu$, genitive $\tau a \tilde{\omega} \nu \sigma \varsigma$. So, also, $\dot{\eta} \tilde{a} \lambda \omega \varsigma$, gen. $\tilde{a} \lambda \omega \varsigma$, "the threshing-floor," and $\tilde{a} \lambda \omega \varsigma$, gen. $\tilde{a} \lambda \omega \sigma \varsigma$.

11. The declension of vavç, a ship, is as follows:

$\dot{\eta}$ vavç, "the ship."

| Attic. | Epic and Ionic. | Doric. |
|---|--|--|
| Sing. N. ναῦς, G. νεώς, D. νηἱ, A. ναῦν, V. ναῦς. | Sing. N. ναῦς, G. νηός and νεός, D. νηΐ, A. νῆα and νέα, V. ναῦς. | Sing. N. vāç, G. vaóç, D. vat, A. vaŭv and vāv V. vãç. |
| Dual. N. νῆε, G. νεοῖν, D νεοῖν, A νῆε, V. νῆε. | Dual. N. $ν\tilde{η}ε$, G. $νεο\tilde{ι}ν$, D. $νεο\tilde{ι}ν$, A. $ν\tilde{η}ε$, V. $ν\tilde{η}ε$. | Dual. Ν. νᾶε, G. ναοῖν, D. ναοῖν, Α. νᾶε, V. νᾶε. |
| Pl. Ν. νῆες, G. νεῶν, D. ναυσί Α. ναῦς, V. νῆες. | Pl. Ν. νῆες and νέες, G. νεῶν, D. νηνοί and νέεσοι, Α. νῆας and νέας, V. υῆες. | Pl. Ν. νᾶες, G. ναῶν, D. νανσί, Λ. νᾶας, V. νᾶες. |

12. The noun $\beta o \tilde{v} \varsigma$, "an ox," makes $\beta o \delta \varsigma$ in the genitive, $\beta o \tilde{v} v$ in the accusative, and in the plural, nom. $\beta \delta \varepsilon \varsigma$, contracted $\beta o \tilde{v} \varsigma$, dative $\beta o v \sigma \iota$, accusative $\beta \delta a \varsigma$, contr. $\beta o \tilde{v} \varsigma$.

13. The declension of Zevç is also peculiar. Thus,

Ν. Ζεύς,

G. Ζηνός and Διός,

D. $Z\eta\nu\ell$ and $\Delta\iota\ell$,

A. $Z\tilde{\eta}\nu\alpha$ and $\Delta i\alpha$,

 \mathbf{V} . $\mathbf{Z} \varepsilon \tilde{v}$.

14. Under the head of anomalies in declension may be ranked the very peculiar paragogic ending in $\phi\iota\nu$ or $\phi\iota$. This is of very common occurrence in epic poetry, and is used instead of the ordinary dative or genitive singular. The rules that control it are as follows: 1. In the first declension, nouns in η throw away the σ of the genitive; as from $\varepsilon\dot{\nu}\nu\dot{\eta}\varsigma$ is formed $\varepsilon\dot{\nu}\nu\dot{\eta}\varsigma\iota\nu$. The dative, however, appends $\phi\iota\nu$ or $\phi\iota$ at once; as, $\varepsilon\dot{\nu}\nu\eta$, $\varepsilon\dot{\nu}\nu\dot{\eta}\rho\iota\nu$. 2. If the noun end in $\sigma\varsigma$ or $\sigma\nu$, the σ alone remains before σ or σ , while in those in $\sigma\varsigma$, which make the genitive in $\varepsilon\sigma\varsigma$, contr. $\sigma\nu\varsigma$, the form $\varepsilon\varsigma$ (or $\varepsilon\nu\varsigma$), the Ionic contraction from $\varepsilon\sigma\varsigma$ enters. Thus we have from $\sigma\tau\rho\sigma\tau\dot{\sigma}$ the form $\sigma\tau\rho\sigma\tau\dot{\sigma}\iota\nu$; from $\sigma\tau\dot{\eta}\theta\sigma\varsigma$, gen. $\dot{\varepsilon}\rho\dot{\varepsilon}\theta\varepsilon\sigma\varsigma$, contr. $\dot{\sigma}\tau\dot{\eta}\theta\sigma\varsigma$, the form $\dot{\sigma}\tau\dot{\eta}\theta\varepsilon\sigma$, gen. $\dot{\sigma}\tau\dot{\eta}\theta\varepsilon\sigma$, contr. $\dot{\sigma}\tau\dot{\eta}\theta\sigma\varsigma$, the form $\dot{\sigma}\tau\dot{\eta}\theta\varepsilon\sigma$, gen. $\dot{\sigma}\tau\dot{\eta}\theta\varepsilon\sigma$, contr. $\dot{\sigma}\tau\dot{\eta}\theta\sigma\varsigma$, the form $\dot{\sigma}\tau\dot{\eta}\theta\varepsilon\sigma$, gen. $\dot{\sigma}\tau\dot{\eta}\theta\varepsilon\sigma$, contr. $\dot{\sigma}\tau\dot{\eta}\theta\sigma\varsigma$, the form $\dot{\sigma}\tau\dot{\eta}\theta\varepsilon\sigma$.

DEFECTIVE NOUNS.

- 1. Defective nouns are such as cannot, from their very nature, occur in more than one number. Thus, of $\dot{\epsilon}\tau\eta$ - $\sigma(a\iota)$, "the etesian winds;" $\tau\dot{a}$ $\Delta\iota ov\dot{\nu}\sigma\iota a$, "the festival of Bacchus."
- 2. Some again are only employed in the nominative and accusative; as, the neuters, ὄναρ, "a dream;" ὕπαρ, "a vision;" δέμας, "a body."
- 3. Others are only used in the nominative; as, $\mathring{o}\phi \varepsilon \lambda o \varsigma$, "advantage;" $\mathring{\eta}\delta o \varsigma$, "benefit." Or in the vocative; as, $\mathring{\omega}$ $\tau \acute{a}v$, "O thou."
- 4. Many from having been nouns have become adverbs in consequence of their being employed in only one particular case; as, $\dot{\epsilon}\pi\dot{\iota}\kappa\lambda\eta\nu$, "by name."

INDECLINABLE NOUNS.

- 1. Under this are ranked most of the cardinal numbers; as, πεντε, "five;" έξ, "six;" ἐπτά, "seven," &c.
 - 2. The names of the letters; as, $\ddot{a}\lambda\phi a$, $\beta\tilde{\eta}\tau a$, &c.
- 3. The neuter participle $\tau \delta \chi \rho \epsilon \omega \nu$, from the impersonal $\chi \rho \dot{\gamma}$.
- 4. The noun $\vartheta \epsilon \mu \iota \varsigma$, when it occurs in the formula $\vartheta \epsilon \mu \iota \varsigma$ $\dot{\epsilon} \sigma \tau \dot{\iota}$.

DIALECTS OF THE THIRD DECLENSION.

1. The Æolians said πόλυπον for πολύπουν, the accusative of πολύπους. They also employed γέλον for γέλωτα, the accusative of γέλως, and ἥρων for ἥρως.

2. The Æolians said $\Sigma a\pi\phi\tilde{\omega}_{\varsigma}$, $\Lambda\eta\tau\tilde{\omega}_{\varsigma}$, in the nominative,

instead of $\Sigma a\pi\phi\dot{\omega}$, $\Lambda\eta\tau\dot{\omega}$.

3. The Æolians frequently employ the termination $\varepsilon v_{\mathcal{G}}$ instead of $\eta_{\mathcal{G}}$; as, "Apev_{\mathcal{G}} for "Ap $\eta_{\mathcal{G}}$, and form the oblique cases as follows: gen. "Apevo_{\mathcal{G}}; dat. "Apev_{\mathcal{G}}; acc. "Apeva. The nominative in $\varepsilon v_{\mathcal{G}}$ sometimes occurs also in Doric; as, $E\dot{v}\mu\dot{\eta}\delta\varepsilon v_{\mathcal{G}}$, Theocrit. 5. 134.

4. The Æolians and Dorians use in the genitive singular the termination ευς instead of εος; as, θάμθευς for θάμθεος.

So, also, ευς for εως; as, 'Αχιλλεῦς for 'Αχιλλέως.

5. The Æolians say $\Sigma \omega \kappa \rho \acute{a} \tau ov$ in the genitive instead of $\Sigma \omega \kappa \rho \acute{a} \tau ov \varsigma$; and in the vocative $\Sigma \acute{\omega} \kappa \rho a \tau \varepsilon$. Hence *Pericle* in Cicero, *Off.* 1. 40. 8.

6. The Dorians said, in the genitive plural, $al\gamma\tilde{a}\nu$ for $al\gamma\tilde{\omega}\nu$; $\vartheta\eta\rho\tilde{a}\nu$ for $\vartheta\eta\rho\tilde{\omega}\nu$; and, in the nominative, $\Pi o\sigma\varepsilon\iota\delta\tilde{a}\nu$

for Ποσειδων.

7. The Dorians said $\pi o \iota \mu \grave{a} \nu$ for $\pi o \iota \mu \grave{\eta} \nu$, and so throughout. So, also, $\phi \rho a \sigma \iota$ for $\phi \rho \varepsilon \sigma \iota$, the dative plural of $\phi \rho \acute{\eta} \nu$.

8. The Dorians used $\kappa\rho\tilde{\eta}\varsigma$ for $\kappa\rho\epsilon\alpha\varsigma$; and $\phi\rho\eta\tau\iota$ for $\phi\rho\epsilon$ -

 $a\tau\iota$, the dative of $\phi\rho\epsilon\alpha\rho$.

9. In such forms as $\beta o \tilde{\nu} \zeta$, gen. $\beta o \delta \zeta$, the Dorians change ov in all the cases into ω ; as, nominative $\beta \tilde{\omega} \zeta$, Theorit. 8. 77.; acc. pl. $\tau \dot{\alpha} \zeta \beta \tilde{\omega} \zeta$; dative pl. $\beta \omega \sigma i \nu$, &c.

10. The Dorians often employ the termination $\eta \varsigma$ in the nominative for $\varepsilon v \varsigma$. Thus they say, " $O\rho \phi \eta \varsigma$ for $O\rho \phi \varepsilon \dot{v} \varsigma$;

Φίλης for Φιλεύς, &c.

11. The Doric vocative of nouns in $\varepsilon v \varsigma$ is formed in η ; as, $\Upsilon v \delta \eta$.

12. In the Ionic dialect, the genitive plural ends in $\dot{\epsilon}\omega\nu$;

as, ανδρέων, χειρέων, μηνέων.

13. Nouns in $\iota \varsigma$, gen. $\iota \delta \circ \varsigma$, lose in Ionic the δ , and those in $a \varsigma$, gen. $a \tau \circ \varsigma$, the τ . Thus, 'Οσίριος for 'Οσίριδος ; Θέτι for Θέτιδι ; γήραος for γήρατος ; κέραος for κέρατος.

14. The Ionians do not contract the cases of contractible nouns; as, ἐνίδρνες, not ἐνίδρυς. So, also, they say ὀφρύας, ἔπεος, Ἡρακλέης, &c.

15. The Ionians decline nouns in $\varepsilon v \varsigma$ with η not con-

tractible; as, βασιλῆος, τοκήων, &c.

16. Nouns in ις are declined by the Ionians with ι contractible; as, πόλις, gen. πόλιος; ὄφις, gen. ὄφιος.

17. The Ionians are fond of the termination εσι in the dative plural; as, χείρεσι, κύνεσι, ἀνάκτεσι, &c.

XXI. PATRONYMIC NOUNS.

- 1. Patronymics are nouns which designate a son or a daughter. They are derived from the proper name of the father, sometimes also from that of the mother.
- 2. The MASCULINE PATRONYMICS are of two classes. The first class end in either $i\delta\eta\varsigma$, $\dot{a}\delta\eta\varsigma$, or $\iota\dot{a}\delta\eta\varsigma$, and form the genitive in ov. The second end in $\iota\omega\nu$, and make the genitive in $\omega\nu\circ\varsigma$, rarely $o\nu\circ\varsigma$.
- 3. Patronymics in $\iota\delta\eta\varsigma$ and $\iota\omega\nu$ are formed from nouns in $\circ\varsigma$ of the second declension. Thus, from $K\rho\acute{o}\nu\circ\varsigma$, "Saturn," come the patronymics $K\rho\circ\nu\acute{\iota}\delta\eta\varsigma$ and $K\rho\circ\nu\acute{\iota}\omega\nu$, both meaning "the son of Saturn," i. e., Jupiter. So from $K\acute{o}-\delta\rho\circ\varsigma$ we have $K\circ\delta\rho\acute{\iota}\delta\eta\varsigma$; from $T\acute{a}\nu\tau a\lambda\circ\varsigma$, $Ta\nu\tau a\lambda\acute{\iota}\delta\eta\varsigma$; from $Ala\kappa\acute{\circ}\varsigma$, $Ala\kappa\acute{\iota}\delta\eta\varsigma$.
- 4. Patronymics in $\iota a \delta \eta \varsigma$ are formed from nouns in $\iota o \varsigma$; as, from "Ηλιος comes 'Ηλιάδης; from 'Ασκλήπιος, 'Ασκληπιάδης; from Λαέρτιος, Λαερτιάδης.
- 5. Patronymics in $\delta\delta\eta\varsigma$ come from nouns in $\eta\varsigma$ and $\alpha\varsigma$ of the first declension. Thus, from ${}^{\iota}I\pi\pi\delta\tau\eta\varsigma$ comes ${}^{\iota}I\pi\pi\sigma\tau\acute{a}$ - $\delta\eta\varsigma$; from ${}^{\iota}A\lambda\epsilon\dot{\nu}\alpha\varsigma$, ${}^{\iota}A\lambda\epsilon\nu\acute{a}\delta\eta\varsigma$.
- 6. In nouns of the third declension the genitive serves as the basis of derivation. If the penult of the genitive be short, the patronymic from $o_{\mathcal{G}}$ is formed in $i\delta\eta_{\mathcal{G}}$; as, from

'Αγαμέμνων, gen. -ονος, comes 'Αγαμεμνονίδης; from Θέστωρ, gen. -ορος, Θεστορίδης; from Λητώ, gen. -οος, Λητοΐδης, &c. But if the penult of the genitive be long, the patronymic ends in $\iota \acute{a} \delta \eta \varsigma$; as, from Τελαμών, gen. -ῶνος, comes Τελαμωνιάδης; from 'Αμφιτρύων, gen. -ωνος, 'Αμφιτρυωνιάδης.

- 7. Nouns in $\varepsilon v \zeta$, which in Ionic have the genitive in $\eta o \zeta$, give rise to the patrymonic form $\eta \ddot{\iota} \dot{\alpha} \delta \eta \zeta$. Thus, from $\Pi \eta \lambda \varepsilon \dot{\nu} \zeta$, gen. $-\tilde{\eta} o \zeta$, comes $\Pi \eta \lambda \eta \ddot{\iota} \dot{\alpha} \delta \eta \zeta$; from $\Pi \varepsilon \rho \sigma \varepsilon \dot{\nu} \zeta$, gen. $-\eta o \zeta$, $\Pi \varepsilon \rho \sigma \eta \ddot{\iota} \dot{\alpha} \delta \eta \zeta$. But since these have also the termination $\varepsilon \omega \zeta$ in the genitive, which continued to be the prevailing one in the Attic and common dialects, hence arose, from $\Pi \varepsilon \rho \sigma \varepsilon \dot{\nu} \zeta$, gen. $\Pi \varepsilon \rho \sigma \varepsilon \dot{\omega} \zeta$, the patronymic form $\Pi \varepsilon \rho \sigma \varepsilon \dot{\iota} \delta \eta \zeta$; from $\Lambda \tau \rho \varepsilon \dot{\iota} \zeta$, gen. $\Lambda \tau \rho \varepsilon \dot{\omega} \zeta$, the form $\Lambda \tau \rho \varepsilon \dot{\iota} \delta \eta \zeta$.
- 8. The Female Patronymics have four terminations, namely, either $\iota\acute{a}\varsigma$, $\acute{\iota}\varsigma$, $\acute{\iota}v\eta$, or $\iota\acute{\omega}v\eta$. Thus, from $B\rho\iota\sigma\dot{\epsilon}\acute{v}\varsigma$ comes $B\rho\iota\sigma\eta\dot{\iota}\varsigma$; from " $A\tau\lambda a\varsigma$, ' $A\tau\lambda av\tau\dot{\iota}\varsigma$; from " $A\delta\rho\eta\sigma\tau \circ\varsigma$, ' $A\delta\rho\eta\sigma\tau\dot{\iota}v\eta$; from ' $A\kappa\rho\dot{\iota}\sigma\iota\circ\varsigma$, ' $A\kappa\rho\iota\sigma\iota\dot{\omega}v\eta$. It is to be remarked, that the termination $\iota v\eta$ arises when the primitive has a consonant before its own termination, and the termination $\iota\acute{\omega}v\eta$ when the primitive has before its ending the vowel ι or v.

XXII. ADJECTIVES.

- 1. The declensions of adjectives are three.
- 2. The first declension of adjectives has three terminations; the second, two; the third, one.
- 3. Adjectives of three terminations are the most numerous, and have the feminine always in η , except when preceded by a vowel or the letter ρ , in which cases it ends in α . Thus:

δειλός, δειλή, δειλόν, "cowardly;" καλός, καλή, καλόν, "handsome;" σοφός, σοφή, σοφόν, "wise."

But,

- 4. The masculine termination in o_{ζ} and the neuter in o_{γ} are inflected after the second declension of nouns. The feminine termination in η or α is inflected after the first declension of nouns.
- 5. Adjectives in oo_{ζ} , however, have the feminine in η ; as, $\delta \gamma \delta oo_{\zeta}$, $\delta \gamma \delta \delta \eta$; δoo_{ζ} , δoo_{ζ} . But, when ρ precedes, these have also a; as, $\delta \delta \rho \delta o_{\zeta}$, $\delta \delta \rho \delta a$.

1. ADJECTIVES OF THREE TERMINATIONS.

1. Termination in og.

σοφός, "wise."

| | Singular. | | | Dual. | | | | Plural. | | | |
|----|---------------------------------|----------------------------|------|-------|---|-------|-------|---------|----------|----------------|------------------------|
| N. | σοφ-ός, | $-\dot{\eta}$, | -óν, | N. | σοφ-ώ, | -á, | -ώ, | N. | σοφ-οί, | -αí, | $-\acute{\alpha}$, |
| G. | $\sigma o \phi - o \tilde{v}$, | $-\tilde{\eta}\varsigma$, | -0ũ, | G. | σοφ-οῖν, | -aiv, | -οĩν, | G. | σοφ-ῶν, | -ω̂ν, | $-\tilde{\omega}\nu$, |
| D. | $\sigma \phi - \tilde{\phi}$, | $-	ilde{\eta},$ | -~, | D. | $\sigma o \phi - o \tilde{\iota} \nu$, | -αĩν, | -οũν, | D. | σοφ-οῖς, | -α <i>ῖ</i> ς, | -0ĩς, |
| A. | σοφ-όν | $-\eta \nu$, | -óν, | A. | σοφ-ώ, | -ά, | -ώ, | A. | σοφ-ούς, | -áς, | -lpha, |
| V. | σοφ-έ. | $-\eta$, | -óv. | V. | $\sigma \circ \phi - \omega$ | -ά, | -ω. | V. | σοφ-οί, | -aí. | -á. |

ίερός, "sacred."

| | Singular. | | | | Dual. | | | | Plural. | | | |
|----|-----------|---------------------|------|----|----------|-------------------------------|-------------|----|----------|---------------|------------------------|--|
| N. | ίερ-ός, | -ú, | -óv, | N. | ίερ-ώ, | -ά, | -ώ, | N. | ίερ-οί, | -α <i>ί</i> , | -ά, | |
| G. | ίερ-οῦ, | -ãς, | -õv, | G. | ίερ-οῖν, | $-\alpha \tilde{\iota} \nu$, | -oĩv, | G. | ίερ-ῶν, | -ῶν, | $-\tilde{\omega}\nu$, | |
| D. | ίερ-ῶ, | $-\tilde{\alpha}$, | -ω̈, | D. | ίερ-οῖν, | -αĩν, | -oĩv, | | ίερ-οῖς, | | | |
| A. | ίερ-όν, | -άν, | -óν, | A. | ίερ-ώ, | -ά, | -ώ , | A. | ίερ-ούς, | -άς, | -ά, | |
| V. | ίερ-έ, | -á, | -óv. | V. | ίερ-ώ, | -ά, | -ώ. | | ίερ-οί, | | | |

2. Termination in Eog.

Adjectives in $\varepsilon \circ \varsigma$ are contracted throughout. In the feminine, $\varepsilon \alpha$ is contracted into α when a vowel or the letter ρ precedes the termination $\circ \varsigma$; but otherwise it is contracted into η . In the neuter plural, however, $\varepsilon \alpha$ is always contracted into α , whatever letter may precede $\circ \varsigma$. Thus:

χρύσεος, contr. χρυσοῦς, "golden."

| Singular. | | | | Dual. | | | |
|-------------------------------|---------------------------|---------------------|---|--------------------|---------------|-------------------|--|
| Ν. χρύσ-εος, | -έa, | -έον, | 1 | Ν. χρυσ-έω, | -έα, | -έω, | |
| οῦς, | $\tilde{\eta}$, | οῦν, | 1 | ũ, | \tilde{a} , | ũ, | |
| G. χρυσ-έου, | -έας, | -έου, | | G. χρυσ-έοιν, | -έαιν, | -έοιν, | |
| ov, | $\tilde{\eta}\varsigma$, | οũ, | 1 | οῖν, | αĩν, | οῖν, | |
| D. χρυσ-έω, | -έa, | -έω, | 1 | D. χρυσ-έοιν, | -έαιν, | -έοιν, | |
| $\tilde{\omega}$, | $\tilde{\eta},$ | $\tilde{\varphi}$, | | oĩv, | αῖν, | οῖν, | |
| Α. χρύσ-εον, | -έ <i>αν</i> , | -έον, | | Α. χρυσ-έω, | -έa, | -έω, | |
| οῦν, | $\tilde{\eta}\nu$, | οῦν, | | ũ, | \tilde{a} , | ũ, | |
| V. χρύσ-εε, | -έα, | -έον, | | V. χρυσ-έω, | -έα, | -έω, | |
| | $	ilde{\eta},$ | οῦν. | | $\tilde{\omega}$, | \tilde{a} , | $\tilde{\omega}.$ | |

Plural.

| 2 0001 000. | | | | | | | | | |
|-------------|------------|-------------------|--------------------|--|--|--|--|--|--|
| N. | χρύσ-εοι, | -έαι, | -εα, | | | | | | |
| | oĩ, | $a\tilde{\iota},$ | $\tilde{\alpha}$, | | | | | | |
| G. | χρυσ-έων, | -έων, | -έων, | | | | | | |
| | ũν, | ũν, | ũν, | | | | | | |
| D. | χρυσ-έοις, | -έαις, | -έοις, | | | | | | |
| | οĩς, | αĩς, | οῖς, | | | | | | |
| A. | χρυσ-έους, | -έας, | -εα, | | | | | | |
| | οῦς, | ãς, | \tilde{a} , | | | | | | |
| V. | χρύσ-εοι, | -έαι, | -εα, | | | | | | |
| | oĩ, | αĩ, | \tilde{a} . | | | | | | |
| | | | | | | | | | |

3. Termination in oog.

- 1. Adjectives in $\delta o \zeta$ are contracted throughout like those in $\varepsilon o \zeta$. In the feminine $\delta \eta$ is contracted into $\tilde{\eta}$, and in the neuter plural δa into \tilde{a} .
- 2. When the letter ρ precedes the termination, the feminine is in δa contracted \tilde{a} . But the adjective $\tilde{a}\theta\rho\sigma\sigma\varsigma$, "crowded," is not contracted in the feminine $\hat{a}\theta\rho\delta\alpha$, to distinguish it from the adjective $\tilde{a}\theta\rho\sigma\nu\varsigma$, "noiseless," which is of two terminations.

ἀπλόος, contr. ἀπλοῦς, " simple."

| Si | ngular. | | Dual. | | | | |
|----------------------------------|---|---------------|---|--------------------|--------------------|--|--|
| Ν. άπλ-όος, | -óη, | -óov, | Ν. άπλ-όω, | -óα, | -όω, | | |
| οῦς, | .,, | οῦν, | $\tilde{\omega}$, | | $\tilde{\omega}$, | | |
| G. $a\pi\lambda$ - δov , | , | -óov, ov, | G. $\delta\pi\lambda$ - $\delta\sigma\nu$, | -όαιν, | -óoiv, | | |
| οῦ, D. ἀπλ-όω, | $\tilde{\eta}_{\zeta}$, $-\delta \eta$, | -óω, | D. ἀπλ-όοιν, | αῖν, -όαιν, | οῖν, -όοιν, | | |
| $\tilde{\omega}$, | $\tilde{\eta},$ | ũ, | οῖν, | αῖν, | οῖν, | | |
| A. $a\pi\lambda$ -óov, | -όην, | -óov, | A. $d\pi\lambda$ - $\delta\omega$, | -óα, | -όω, | | |
| οῦν, V . ἀπλ-όε, | $\tilde{\eta}\nu$, $-\delta\eta$, | οῦν, -όον, | \mathbf{V} . $\mathring{a}\pi\lambda$ - $\acute{o}\omega$, | ã, -όα, | ω, -όω, | | |
| ov, | $\tilde{\eta}$, | oñv. | $\tilde{\omega}$, | $\tilde{\alpha}$, | ũ. | | |

| N. | άπλ-όοι, | -óαι, | -óα, |
|----|-----------|--------|-----------------|
| | οĩ, | αĩ, | \tilde{a} , |
| G. | άπλ-όων, | -óων, | -όων, |
| | ũν, | ũν, | ων, |
| D. | άπλ-όοις, | -όαις, | -óois, |
| | οĩς, | αĩς, | οῖς, |
| A. | άπλ-όους, | -óaç, | -óα, |
| | οῦς, | ãς, | ã, |
| V. | άπλ-όοι, | -óαι, | -óα, |
| | oĩ, | αĩ, | $\tilde{lpha}.$ |
| | | | |

4. Termination in as.

- 1. Adjectives in $a\varsigma$ have aiva in the feminine, and av in the neuter; but participles in $a\varsigma$ have the feminine in $a\sigma a$.
- 2. The adjective $\pi \tilde{a} \varsigma$, "all," "every," is declined like a participle.

μέλας, "black."

| Singular. | | | Duai. | | |
|--|--|---------------------------------|---|--|--------------------------------------|
| Ν. μέλ-ας, G. μέλ-ανος, D. μέλ-ανι, Α. μέλ-ανα, V. μέλ-ας, | -αινα, -αίνης, -αίνη, -αιναν, -αινα, | -αν, -ανος, -ανι, -αν, | Ν. μέλ-ανε, G. μελ-άνοιν, D. μελ-άνοιν, Α. μέλ-ανε, V. μέλ-ανε, | -αίνα, -αίναιν, -αίναιν, -αίνα, -αίνα, | -ανε, -άνοιν, -άνοιν, -ανε, |

Plural.

τύψας, "having struck."

Singular

| Bing atar. | | | Duut. | | |
|---|--|---|---|--|--|
| Ν. τύψ-ας, G. τύψ-αντι D. τύψ-αντι Α. τύψ-αντι V. τύψ-ας, | -ασα, ος, -άσης, , -άση, , -ασαν, | -αν, -αντος, -αντι, -αν, -αν. | Ν. τύψ-αντε, -άσα, -αντε, G. τυψ-άντοιν, -άσαιν, -άντοιν, D. τυψ-άντοιν, -άσαιν, -άντοιν, Α. τύψ-αντε, -άσα, -αντε, V. τύψ-αντε, -άσα, -αντε. | | |

Dugl

Plural.

| N. | τύψ-αντες, | -aσαι, | $-av\tau a$ |
|----|-------------|------------------------------------|-----------------------------|
| G. | τυψ-άντων, | $-\alpha\sigma\tilde{\omega}\nu$, | -άντων |
| D. | τύψ-ασι, | -άσαις, | -ασι, |
| A. | τύψ-αντας, | -άσας, | $-a\nu\tau\alpha$, |
| V. | τύημ-αντες. | -0.001. | $-\alpha \nu \tau \alpha$. |

πας, " all," " every."

| Singular. | | | Dual. | | |
|-------------------------|----------------------------|-----------------------|-------------|---------|----------|
| Ν. πᾶς, | $\pi \tilde{a} \sigma a$, | $\pi \tilde{a} \nu$, | Ν. πάντε, | πάσα, | πάντε, |
| G. παντός, | πάσης, | παντός, | G. πάντοιν, | πάσαιν, | πάντοιν, |
| D. $\pi a \nu \tau i$, | πάση, | παντί, | D. πάντοιν, | πάσαιν, | πάντοιν, |
| Α. πάντα, | πᾶσαν, | $\pi \tilde{a} \nu$, | Α. πάντε, | πάσα, | πάντε, |
| $V. \pi \tilde{a} c$ | πãσα, | $\pi \tilde{a} \nu$. | V. πάντε, | πάσα, | πάντε. |

Plural.

| Ν. πάντες, | πᾶσαι, | πάντα, |
|-----------------------------------|---------|---------|
| G. πάντων, | πασῶν, | πάντων, |
| D. $\pi \tilde{a} \sigma \iota$, | πάσαις, | πᾶσι, |
| Α. πάντας, | πάσας, | πάντα, |
| V. πάντες, | πᾶσαι, | πάντα. |

5. Termination in Eig.

Adjectives in $\varepsilon\iota\varsigma$ make the feminine in $\varepsilon\sigma\sigma\alpha$ and the neuter in $\varepsilon\nu$. Participles in $\varepsilon\iota\varsigma$ make the feminine in $\varepsilon\iota\sigma\alpha$.

χαρίεις, " comely."

| Singular. | | Dual. | | |
|---|---|---|--|--|
| Ν. χαρί-εις, -εσσα, G. χαρί-εντος, -έσσης, D. χαρί-εντι, -έσση, Α. χαρί-εντα, -εσσαν, V. χαρί-ει, οτ χαρί-εν, -εσσα, | $-\varepsilon \nu,$ $-\varepsilon \nu \tau o \varsigma,$ $-\varepsilon \nu \tau \iota,$ $-\varepsilon \nu,$ | Ν. χαρί-εντε, -έσσα, -εντε, G. χαρι-έντοιν, -έσσαιν, -έντοιν, D. χαρι-έντοιν, -έσσαιν, -έντοιν, Α. χαρί-εντε, -έσσα, -εντε, V. χαρί-εντε, -έσσα, -εντε. | | |

Plural.

| -εσσαι, | -εντα, |
|----------|----------------------------------|
| -εσσῶν, | -έντων, |
| -έσσαις, | -εσι, |
| -έσσας, | $-\varepsilon \nu \tau \alpha$, |
| -εσσαι, | -εντα. |
| | -εσσῶν, -έσσαις, -έσσας, |

τνφθείς, "struck."

| Sing | ular. | Dual. | | |
|--|---|--|--------------------------------|--|
| Ν. τυφθ-είς, G. τυφθ-έντος, D. τυφθ-έντι, Α. τυφθ-έντα, V. τυφθ-είς, | $\begin{array}{lll} -\epsilon \tilde{\imath} \sigma \alpha, & -\epsilon \nu, \\ -\epsilon \tilde{\imath} \sigma \eta \varsigma, & -\epsilon \nu \tau \sigma \varsigma, \\ -\epsilon \tilde{\imath} \sigma \eta, & -\epsilon \nu \tau \iota, \\ -\epsilon \tilde{\imath} \sigma a \nu, & -\epsilon \nu, \\ -\epsilon \tilde{\imath} \sigma \alpha, & -\epsilon \nu. \end{array}$ | Ν. τυφθ-έντε, -είσα, G. τυφθ-έντοιν, -είσαιν, D. τυφθ-έντοιν, -είσαιν, Α. τυφθ-έντε, -είσα, V. τυφθ-έντε, -είσα, | -έντοιν, -έντοιν, -έντε, | |

| 2 000,0000 | | | | | | |
|------------|-------------|----------|---------|--|--|--|
| N. | τυφθ-έντες, | -εῖσαι, | -έντα, | | | |
| G. | τυφθ-έντων, | -εισῶν, | -έντων, | | | |
| D: | τυφθ-εῖσι, | -είσαις, | -εῖσι, | | | |
| | τυφθ-έντας, | -είσας, | -έντα, | | | |
| V. | τυφθ-έντες, | -εῖσαι, | -έντα. | | | |

The termination $\eta \varepsilon \iota \varsigma$, belonging to this head, is often contracted. Thus, $-\eta \varepsilon \iota \varsigma$, $-\eta \varepsilon \sigma \sigma \alpha$, $-\eta \varepsilon \nu$, are contracted into $-\tilde{\eta} \varsigma$, $-\tilde{\eta} \sigma \sigma \alpha$, $\tilde{\eta} \nu$; as, for example,

N.
$$\tau \iota \mu - \tilde{\eta} \varsigma$$
, $\tau \iota \mu - \tilde{\eta} \sigma \sigma a$, $\tau \iota \mu - \tilde{\eta} \nu$,
G. $\tau \iota \mu - \tilde{\eta} \nu \tau \circ \varsigma$, $\tau \iota \eta - \tilde{\eta} \sigma \sigma \eta \varsigma$, $\tau \iota \mu - \tilde{\eta} \nu \tau \circ \varsigma$, &c.

6. Termination in ην.

Adjectives in $\eta \nu$ have the feminine in $\varepsilon \iota \nu a$ and the neuter in $\varepsilon \nu$. Of these, however, we find only one form existing in Greek, namely, $\tau \varepsilon \rho \eta \nu$, $\tau \varepsilon \rho \varepsilon \iota \nu a$, $\tau \varepsilon \rho \varepsilon \nu$.

τέρην, " tender."

| Singular. | | | Dual. | | |
|--|--|---------------------------------|--|--|--|
| Ν. τέρ-ην, G. τέρ-ενος, D. τέρ-ενι, Α. τέρ-ενα, V. τέρ-εν, | -εινα, -είνης, -είνη, -ειναν, -εινα, | -εν, -ενος, -ενι, -εν, | Ν. τέρ-ενε, -είνα, -ενε, G. τερ-ένοιν, -είναιν, -ένοιν, D. τερ-ένοιν, -είναιν, -ένοιν, Α. τέρ-ενε, -είνα, -ενε, V. τέρ-ενε, -είνα, -ενε. | | |

Plural.

Ν. τέρ-ενες, -ειναι, -ενα, G. τερ-ένων, -εινῶν, -ένων, D. τέρ-εσι, -είναις, -εσι, Α. τέρ-ενας, -είνας, -ενα, V. τέρ-ενες, -ειναι, -ενα.

7. Termination in όεις, contracted οῦς.

Adjectives in $o\varepsilon\iota\varsigma$ are contracted throughout, and form the feminine in $\acute{o}\varepsilon\sigma\sigma a$, contr. $o\~{v}\sigma\sigma a$, and the neuter in $\acute{o}\varepsilon\nu$, contr. $o\~{v}\nu$.

μελιτόεις, contracted μελιτοῦς, " made of honey."

| Singular. | | | Dual. | | |
|------------------|----------|----------|-------------------|-------------|-----------|
| Ν. μελιτ-όεις, | | | Ν. μελιτ-όεντε, | | |
| ovs, | οῦσσα, | οῦν, | οῦντε, | οῦσσα, | οῦντε, |
| G. μελιτ-όεντος, | -όεσσης, | -όεντος, | G. μελιτ-όεντοιν | , -όεσσαιν, | -όεντοιν, |
| οῦντος, | οῦσσης, | οῦντος, | οῦντοιν | , οῦσσαιν, | οῦντοιν, |
| D. μελιτ-όεντι, | -όεσση, | -όεντι, | D. μελιτ-όεντοιν, | , -όεσσαιν, | -όεντοιν, |
| οῦντι, | οῦσση, | οῦντι, | οῦντοιν, | , οῦσσαιν, | οῦντοιν, |
| Λ. μελιτ-όεντα, | -όεσσαν, | -όεν, | Α. μελιτ-όεντε, | -όεσσα, | -όεντε, |
| οῦντα, | οῦσσαν, | οῦν, | οῦντε, | οῦσσα, | οῦντε, |
| V. μελιτ-όεν, | -όεσσα, | -όεν, | V. μελιτ-όεντε, | -όεσσα, | -όεντε, |
| οῦν, | οῦσσα, | ovv. | οῦντε, | οῦσσα, | οῦντε. |

Plural.

| 1.0 | W1 W. | |
|------------------|-----------|----------|
| Ν. μελιτ-όεντες, | -όεσσαι, | -όεντα, |
| οῦντες, | οῦσσαι, | οῦντα, |
| G. μελιτ-όεντων, | -όεσσων, | -όεντων, |
| οῦντων, | οῦσσων, | οῦντων, |
| D. μελιτ-όεσι, | -όεσσαις, | -όεσι, |
| οῦσι, | οῦσσαις, | οῦσι, |
| Α. μελιτ-όεντας, | -όεσσας, | -όεντα, |
| οῦντας, | οῦσσας, | οῦντα, |
| V. μελιτ-όεντες, | -όεσσαι, | -όεντα, |
| οῦντες, | οῦσσαι, | οῦντα. |
| | | |

8. Termination in ove uncontracted.

This form belongs to participles, and makes the feminine in $ov\sigma a$ and the neuter in ov.

δούς, " having given.

| | Singular | | 1 | Dual. | |
|-------------|--|----------|--------------|-----------|-----------|
| Ν. δούς, | $\delta o \tilde{v} \sigma - \alpha$, | δόν, | Ν. δόντ-ε, | δούσ-α, | δόντ-ε, |
| G. δόντ-ος, | δούσ-ης, | δόντ-ος, | G. δόντ-οιν, | δούσ-αιν, | δόντ-οιν, |
| D. δόντ-ι, | δούσ-η, | δόντ-ι, | D. δόντ-οιν, | δούσ-αιν, | δόντ-οιν, |
| A. δόντ-α, | $\delta o \tilde{v} \sigma$ - $a v$, | δόν, | Α. δόντ-ε, | δούσ-α, | δόντ-ε, |
| V. δούς, | δοῦσ-α, | δόν. | V. δόντ-ε, | δούσ-α, | δόντ-ε. |

Plural.

| Ν. δόν | r-ες, | δοῦσ-αι, | δόντ-α, |
|---------|-------|-----------|----------|
| G. δόν | r-ων, | δουσ-ῶν, | δόντ-ων, |
| D. δοῦς | T-l, | δούσ-αις, | δοῦσ-ι, |
| Α. δόνη | | δούσ-ας, | δόντ-α, |
| V. δόντ | T-EC. | δούσ-αι, | δόντ-α. |

9. Termination in vs.

1. Adjectives in vs make the feminine in ela and the

neuter in \acute{v} . They also contract $\epsilon \ddot{i}$ into $\epsilon \tilde{i}$, and $\acute{\epsilon} \epsilon \varsigma$ and $\acute{\epsilon} a \varsigma$ into $\epsilon \tilde{i} \varsigma$.

2. Participles in v_{ζ} make the feminine in $\tilde{v}\sigma a$ and the neuter in $\dot{v}v$.

ήδύς, " sweet."

| A | Singular | | | D_{l} | ıal. | |
|--|-----------------|--------------|-----|---|----------------|----------------|
| N. ήδ-ύς, G. ήδ-έος, | -εῖα, -είας, | -ύ, -έος, | 1 | Ν. ἡδ-έε, G. ἡδ-έοιν, | | -εε, -έοιν, |
| D. $\dot{\eta}$ δ-έ $\ddot{\iota}$, ε $\ddot{\iota}$, | -εία, | -έι, εῖ, | | D. ἡδ-έοιν, | -είαιν, | -έοιν, |
| A. $\dot{\eta}\delta$ - $\dot{v}\nu$, V. $\dot{\eta}\delta$ - \dot{v} , | -εῖαν, -εῖα, | -ύ, -ύ. | , . | A. $\dot{\eta}$ δ-έε, V. $\dot{\eta}$ δ-έε, | -εία, -εία, | -έε, -έε. |

Plaral.

| Ν. ἡδ-έες, | -εĩαι, | -έα, |
|------------|---------|-------|
| G. eĩc, | | |
| G. ήδ-έων, | -ειῶν, | -έων |
| D. ήδ-έσι, | -είαις, | -έσι, |
| Α. ἡδ-έας, | -είας, | -έa, |
| εῖς, | | |
| V. ήδ-έες, | -εĩαι, | -έa. |
| εῖς, | | |

ζευγνύς, "joining."

| Singu | lar. | | Dual. | |
|-----------------|-----------------------------|---------|---|---|
| Ν. ζευγν-ύς, | $-\tilde{v}\sigma \alpha$, | -ύν, | Ν. ζευγν-ύντε, -ύσα, -ύντε, | |
| G. ζευγν-ύντος, | -ύσης, | -ύντος, | G. ζευγν-ύντοιν, -ύσαιν, -ύντοιν, | |
| D. ζευγν-ύντι, | $-\dot{v}\sigma\eta$, | -ύντι, | D. ζευγν-ύντοιν, -ύσαιν, -ύντοιν, | , |
| Α. ζευγν-ύντα, | -ῦσαν, | -ύν, | Α. ζευγν-ύντε, -ύσα, -ύντε, | |
| V. ζευγν-ύς, | -voa, | -úv. | V. ζευγν-ύντε, -ύσα, -ύντε. | |

Plural.

| N. | ζευγν-ύντες, | $-\tilde{v}\sigma a\iota$, | -ύντα, |
|----|--------------|-----------------------------|---------|
| G. | ζευγν-ύντων, | -νσῶν, | -ύντων, |
| | ζευγν-ύσι, | -ύσαις, | -ύσι, |
| | ζευγν-ύντας, | -ύσας, | -ύντα, |
| | ζευγν-ύντες. | -voai. | -ύντα. |

10. Termination in ων.

The termination in $\omega \nu$ makes $o\nu \sigma a$ in the feminine and $o\nu$ in the neuter. There are but two adjectives of this termination, namely, $\dot{\epsilon}\kappa\dot{\omega}\nu$, with its compound $\dot{a}\dot{\epsilon}\kappa\omega\nu$, contracted by the Attics into $\dot{a}\kappa\omega\nu$. All the other forms in $\omega\nu$ are participles.

ἑκών, " willing."

| Sin | ngular. | | | D | ual. | |
|----------------------------|-------------------|-----------------|----|------------------------|--------------------|--------|
| N. έκ-ών, G. έκ-όντος, | -οῦσα, -ούσης, | -όν, -όντος, | 2 | έκ-όντε, έκ-όντοιν. | -ούσα, -ούσαιν. | -όντε, |
| D. ἐκ-όντι, A. ἐκ-όντα, | -ούση, -οῦσαν, | -όντι, -όν, | D. | έκ-όντοιν, | , | , |
| V. ἐκ-ών, | -οῦσα, | -όν. | | | -ούσα, | -όντε. |

Plural.

| Ν. έκ-όντες, | -οῦσαι, | -όντα, |
|--------------|----------|--------|
| G. έκ-όντων, | -ovσῶν, | -όντων |
| D. έκ-οῦσι, | -ούσαις, | -οῦσι, |
| Α. έκ-όντας, | -ούσας, | -όντα, |
| V. EK-ONTEC. | -oνσαι. | -όντα |

τύπτων, "striking."

| Singular. | | Dual. |
|---|-----------|---|
| Ν. τύπτ-ων, -ουσα, G. τύπτ-οντος, -ούσης D. τύπτ-οντι, -ούση, | , -οντος, | Ν. τύπτ-οντε, -ούσα, -οντε, G. τυπτ-όντοιν, -ούσαιν, -όντοιν, D. τυπτ-όντοιν, -ούσαιν, -όντοιν, |
| Α. τύπτ-οντα, -ουσαι Υ. τύπτ-ων, -ουσα, | ν, -ον, | Α. τύπτ-οντε, -ούσα, -οντε, V. τύπτ-οντε, -ούσα, -οντε. |

Plural.

| N. | τύπτ-οντες, | -ovoai, | -οντα, |
|----|-------------|----------|--------|
| G. | τυπτ-όντων, | -ουσῶν, | -όντων |
| D. | τύπτ-ουσι, | -ούσαις, | -ουσι, |
| A. | τύπτ-οντας, | -ούσας, | -οντα, |
| | τύπτ-οντες, | -ουσαι, | -οντα. |

Some participles in $\tilde{\omega}\nu$, contracted from $\dot{a}\omega\nu$, make the feminine in $\tilde{\omega}\sigma a$ and the neuter in $\tilde{\omega}\nu$. Thus:

τιμάων, contracted τιμῶν, "honouring."

| Singular. | | | Dual. |
|----------------|----------|-------------------------|-------------------------------------|
| Ν. τιμ-άων, | -áovσa, | -áov, | Ν. τιμ-άοντε, -άονσα, -άοντε, |
| ũν, | ῶσα, | $\tilde{\omega}v$, | ῶντε, ῶσα, ῶντε, |
| G. τιμ-άοντος, | -άουσης, | -άοντος, | G. τιμ-άοντοιν, -άουσαιν, -άοντοιν, |
| ῶντος, | ῶσης, | ῶντος, | ῶντοιν, ῶσαιν, ῶντοιν, |
| D. τιμ-άοντι, | -άουση, | -άοντι, | D. τιμ-άοντοιν, -άουσαιν, -άοντοιν, |
| ῶντι, | ῶση, | ῶντι, | ῶντοιν, ῶσαιν, ῶντοιν, |
| Α. τιμ-άοντα, | -άουσαν, | -áov, | Α. τιμ-άοντε, -άουσα, -άοντε, |
| ῶντα, | ωσαν, | $\tilde{\omega}\nu$, . | ῶντε, ῶσα, ῶντε, |
| V. τιμ-άων, | -άουσα, | -áov, | V. τιμ-άοντε, -άουσα, -άοντε, |
| ũν, | ῶσα, | $\tilde{\omega}v$. | ῶντε, ὥσα, ὧντε. |

| Ν. τιμ-άοντες, | -άουσαι, | -άοντα, |
|----------------|-----------|----------|
| ῶντες, | ωσαι, | ῶντα, |
| G. τιμ-άοντων, | -αούσων, | -αόντων, |
| ῶντων, | ωσῶν, | ώντων, |
| D. τιμ-άουσι, | -άουσαις, | -άουσι, |
| ῶσι, | ῶσαις, | ῶσί, |
| Α. τιμ-άοντας, | -άουσας, | -άοντα, |
| ῶντας, | ῶσας, | ῶντα, |
| V. τιμ-άοντες, | -άουσαι, | -άοντα, |
| ῶντες. | - ῶσαι. | ῶντα. |

11. Termination in ω_{ς} .

This termination also belongs to participles. The feminine is in $v\tilde{\iota}a$ and the neuter in $\delta\varsigma$.

τετυφώς, " having struck."

Dual

Dual

Singular

| Binguiai | • | Duu. | |
|--|---------|--|--|
| Ν. τετυφ-ώς, -νῖα G. τετυφ-ότος, -νία | | N. τετυφ-ότε, -υία, -ότε, G. τετυφ-ότοιν, -υίαιν, -ότοιν | |
| D. τετυφ-ότι, -νία | | D. τετυφ-ότοιν, -υίαιν, -ότοιν, | |
| Α. τετυφ-ότα, -υῖα | ν, -ός, | Α. τετυφ-ότε, -υια, -ότε, | |
| V. τετυφ-ώς, -νῖα | , -ός. | V. τετυφ-ότε, -νία, -ότε. | |

Plural.

| N. | τετυφ-ότες, | -vĩaı, | -ότα , |
|----|-------------|---------|-----------------------------|
| G. | τετυφ-ότων, | -νιῶν, | $- \dot{o} \tau \omega \nu$ |
| D. | τετυφ-όσι, | -víaic, | -όσι, |
| A. | τετυφ-ότας, | -νίας, | -ότα, |
| V. | τετυφ-ότες, | -vĩai, | -ότα. |

The syncopated forms of the perfect participle active, however, make the feminine in $\tilde{\omega}\sigma a$ and the neuter in $\omega \varsigma$. Thus:

έστώς, " having stood."

| 1377 | aguiar. | | Dual. |
|--------------|---------|--------|-------------------------------|
| G. έστ-ῶτος, | -ῶσα, | -ώς, | Ν. έστ-ῶτε, - ώσα, -ῶτε, |
| | -ώσης, | -ῶτος, | G. έστ-ώτοιν, -ώσαιν, -ώτοιν, |
| | -ώση, | -ῶτι, | D. έστ-ώτοιν, -ώσαιν, -ώτοιν, |
| | -ῶσαν, | -ώς, | Α. έστ-ῶτε, -ώσα, -ῶτε, |
| | -ῶσα, | -ώς. | V. έστ-ῶτε, -ώσα, -ῶτε, |

2. ADJECTIVES OF TWO TERMINATIONS.

1. Termination in og.

ἔνδοξος, "glorious."

| | Singul | ar. | | | Dual | | | | Plura | l. | |
|----|-----------|--------------|------|------|------------|-------------|-------------|----|------------|-------|-----------------|
| N. | ἔνδοξ-ος, | <i>-ος</i> , | -ov, | N. å | νδόξ-ω, | - ω, | -ω, | N. | ἔνδοξ-οι, | -Ol, | -α ₅ |
| | | | | | | | | | ἐνδόξ-ων, | | |
| D. | ενδόξ-ω, | -ω, | -ω, | D. à | ένδοξ-οιν, | -ouv, | -οιν, | D. | ένδόξ-οις, | -οις, | -015, |
| A. | ξνδοξ-ον, | $-o\nu$, | -ov, | A. & | νδοξ-ω, | -ω, | -ω , | A. | ένδόξ-ους, | -ους, | $-\alpha$, |
| V. | ἔνδοξ-ε, | -ε, | -ov. | V. 8 | ένδοξ-ω, | -ω , | ~ω. | V. | ἔνδοξ-οι, | -Ol, | -a. |

2. Termination in as.

ἀείνας, "perpetual."

| Sing | rular. | | Due | al. | |
|----------------|------------------|----------------------|-----------------|----------|-------------------------|
| Ν. ἀείν-ας, | -ας, | -αv, | Ν. ἀείν-αντε, | -αντε, | -αντε, |
| G. ἀείν-αντος, | -αντος, | <i>-αντος</i> , | G. ἀειν-άντοιν, | | |
| D. ἀείν-αντι, | $-av\tau\iota$, | $-a\nu \tau \iota$, | D. ἀειν-άντοιν, | -άντοιν, | -άντοιν, |
| Λ. ἀείν-αντα, | $-a\nu\tau a$, | -αν , | Α. ἀείν-αντε, | -αντε, | -αντε, |
| V. ἀείν-αν, | -αv, | $-\alpha \nu$. | V. ἀείν-αντε, | -αντε, | $-av\tau \varepsilon$. |

Plural.

Ν. ἀείν-αντες, -αντες, -αντα, G. αειν-άντων, -άντων, -άντων, D. ἀείν-ασι, -ασι, -ασι, Α. ἀείν-αντας, -αντας, -αντα, V. ἀείν-αντες, -αντες, -αντα.

3. Termination in $\eta \nu$.

ἄρρην, " male."

| Sin | ıgular. | | | 1 | Dual. | |
|--|------------------------------|---------------------------------|-------------|-------------------------------|-----------------------------------|-----------------------------------|
| Ν. ἄρρ-ην, G. ἄρρ-ενος, D. ἄρρ-ενι, Α. ἄρρ-ενα, V. ἄρρ-εν, | -ην, -ενος, -ενι, -ενα, -εν, | -εν, -ενος, -ενι, -εν, | G I A | . ἀρρ-ένοιν,). ἀρρ-ένοιν, | -ενε, -ένοιν, -ένοιν, -ενε, -ενε, | -ενε, -ένοιν, -ένοιν, -ενε, -ενε. |

| Ν. ἄρρ-ενες, | -ενες, | <i>-ενα</i> , |
|--------------|--------|---------------|
| G. άρρ-ένων, | -ένων, | -ένων, |
| D. ἄρρ-εσι, | -εσι, | -εσι, |
| Α. ἄρρ-ενας, | -ενας, | -ενα, |
| V. ἄρρ-ενες, | -ενες, | -ενα. |

4. Termination in ης.,

Adjectives in $\eta \varsigma$ of two terminations undergo contraction, changing $\acute{e}o\varsigma$ into $o\tilde{v}\varsigma$; $\epsilon\ddot{u}$ into $\epsilon\tilde{t}$; $\acute{\epsilon}a$ and $\acute{\epsilon}\epsilon$ into $\tilde{\eta}$, &c.

άληθής, "true."

| Sin | gular. | | | D | ual. | |
|--|---------------------------------|---------------|-----|---|--|--|
| Ν. ἀληθ-ής, | -ής, | -ές, | . 1 | Ν. ἀληθ-έε, | -έε, | -έε, |
| G. ἀληθ-έος, οῦς, D. ἀληθ-έι, | -έος, | -έος, οῦς, | | η, G. ἀληθ-έοιν, οῖν, D. ἀληθ-έοιν, | -έοιν, οῖν, | -έοιν, οῖν, |
| A. $\dot{a}\lambda\eta\theta$ - $\dot{\epsilon}a$, $\tilde{\eta}$, | $-\epsilon a, \\ \tilde{\eta},$ | | | $ο$ ῖν, $A. ἀληθ-έε, \tilde{η},$ | $-\epsilon \varepsilon, \\ \tilde{\eta},$ | -έε, ῆ, |
| V. ἀληθ-ές, | -ές, | -ές. | | $V. \dot{a}\lambda\eta\theta$ - $\dot{\epsilon}\epsilon$, $\tilde{\eta}$, | $-\dot{\varepsilon}\varepsilon$, $\tilde{\eta}$, | $-\dot{\varepsilon}\varepsilon$, $\tilde{\eta}$. |

Plural.

| Ν. ἀληθ-έες, | -έες, | -έα, |
|---|-------|------------------|
| εῖς, | εῖς, | $	ilde{\eta},$ |
| G. $\dot{a}\lambda\eta\theta$ - $\dot{\epsilon}\omega\nu$, | -έων, | -έων |
| ων, | ũν, | ũν, |
| D. \dot{a} ληθ-έσι, | -έσι, | -έσι, |
| Α. άληθ-έας, | -έας, | -έα, |
| εῖς, | εῖς, | $\tilde{\eta}$, |
| V. ἀληθ-έες, | -έες, | -έα, |
| εῖς, | εῖς, | $ar{\eta}$. |

5. Termination in ig.

εὔχαρις, " acceptable."

| Singu | ılar. | | Dual. |
|----------------|----------------------|--------|---------------------------------|
| Ν. εύχαρ-ις, | - <i>l</i> ς, | -l, | Ν. εὐχάρ-ιτε, -ιτε, -ιτε, |
| G. εὐχάρ-ιτος, | -1705, | -ιτος, | G. εύχαρ-ίτοιν, -ίτοιν, -ίτοιν, |
| D. εὐχάρ-ιτι, | - <i>LTL</i> , | -LTL, | D. εὐχαρ-ίτοιν, -ίτοιν, -ίτοιν, |
| Α. εύχάρ-ιτα, | $-\iota\tau\alpha$, | | |
| or } | or } | -1, | Α. εὐχάρ-ιτε, -ιτε, -ιτε, |
| -lv,) | -w,) | | |
| V. εύχαρ-ι, | -69. | -t. | V. εὐχάρ-ιτε, -ιτε, -ιτε. |

| Ν. εὐχάρ-ιτες, | -1785, | - <i>ι</i> та, |
|----------------|--------|------------------------|
| G. εύχαρ-ίτων, | -ίτων, | -ίτων, |
| D. εύχάρ-ισι, | -101, | -101, |
| Α. εὐχάρ-ιτας, | -ιτας, | - <i>ι</i> τα, |
| V. εὐχάρ-ιτες, | -LTEC, | $-\iota \tau \alpha$. |

6. Termination in ovc.

Adjectives in $ov\varsigma$ of two terminations have the accusative singular in $-o\delta\alpha$ or $-ov\upsilon$, and the vocative in $-ov\varsigma$ or -ov.

δίπους, "two-footed."

| Singular. | | | D | val. | |
|--|---|--------------------------|---|-------|-----------------------------|
| N. δίπ-ους, G. δίπ-οδος, D. δίπ-οδι, | -ους, -οδος, -οδι, | -ουν, -οδος, -οδι, | Ν. δίπ-οδε, G. διπ-όδοιν, D. διπ-όδοιν, | | -οδε, -όδοιν, -όδοιν, |
| $A. \delta i\pi - o\delta a, $ or $-ovv, $ | $\begin{cases} -o\delta a, \\ \text{or} \\ -ov\nu, \end{cases}$ | -ovv, | A. $\delta i\pi$ - $o\delta \varepsilon$, | -οδε, | -οδε, |
| $\left.\begin{array}{c} V.\ \delta i\pi\text{-}ov\varsigma, \\ \text{or} \\ \text{-}ov, \end{array}\right\}$ | or -ov, | -ovv. 1 | V. δίπ-οδε, | -οδε, | -οδε. |

Plural.

| Ν. δίπ-οδες, | -οδες, | $-o\delta\alpha$, |
|--------------|--------|--------------------|
| G. διπ-όδων, | -όδων, | -όδων, |
| D. δίπ-οσι, | -001, | -0σl, |
| Α. δίπ-οδας, | -οδας, | -οδα, |
| V. δίπ-οδες, | -οδες, | -οδa. |

7. Termination in vs.

Adjectives in $v\varsigma$ of two terminations contract $v\varepsilon\varsigma$ and $v\alpha\varsigma$ into $v\varsigma$.

ἄδακρυς, "tearless."

| Singular. | | Dual. | |
|---|----------------------|----------------------------------|---|
| N. ἄδακρ- v ς, - v ς, $G.$ ἀδάκρ- v ος, - v ος, $D.$ ἀδάκρ- v ί, - v ί, $A.$ ἄδακρ- v ν, - v ν, $V.$ ἄδακρ- v , - v , | -υος, -υϊ, -υ, | G. άδακρ-ύοιν, D. άδακρ-ύοιν, | -ύοιν, -ύοιν, -ύοιν, -ύοιν, -νε, -νε, |

| Ν. ἀδάκρ-νες, | $-v\varepsilon\varsigma$, | $-v\alpha$, |
|---------------------|----------------------------|----------------|
| v_{ζ} , | v_{ζ} , | |
| G. άδακρ-ύων, | $-v\omega v$ | $-v\omega v$, |
| D. ἀδάκρ-νσι, | $-v\sigma\iota$, | -voi, |
| Α. ἀδάκρ-νας, | -vας, | $-v\alpha$, |
| $v_{\mathcal{S}}$, | v_{ζ} , | |
| V. ἀδάκρ-νες, | $-v\varepsilon\varsigma$, | $-v\alpha$. |
| vc. | vc. | |

8. Termination in wv.

σώφρων, "discreet."

| Singula | r. | Duc | ll. |
|-------------------|-----------------------|----------------|---|
| Ν. σώφρ-ων, -ων | ·, -ov, | Ν. σώφρ-ονε, | $-o\nu\varepsilon$, $-o\nu\varepsilon$, |
| G. σώφρ-ονος, -ον | ος, -ονος, | G. σωφρ-όνοιν, | -όνοιν, -όνοιν, |
| D. σώφρ-ονι, -ον | ι, -ονι, | D. σωφρ-όνοιν, | -όνοιν, -όνοιν, |
| Α. σώφρ-ονα, -ον | α , -o ν , | Α. σώφρ-ονε, | $-ov\varepsilon$, $-ov\varepsilon$, |
| V. σῶφρ-ον, -ον | , -ov. | V. σώφρ-ονε, | -ονε, -ονε. |

Plural.

| N. | σώφρ-ονες, | -ovec, | $-ov\alpha$ |
|----|------------|--------|------------------------|
| | σωφρ-όνων, | -όνων, | -όνων, |
| D. | σώφρ-οσι, | -οσι, | -000, |
| A. | σώφρ-ονας, | -ονaς, | -ονα |
| | σώφο-ονες. | -ovec. | $-\alpha \nu \alpha$. |

Under this same head fall comparatives in $\omega \nu$, which are declined like $\sigma \omega \phi \rho \omega \nu$, except that they are syncopated and contracted in the accusative singular, and in the nominative, accusative, and vocative plural. Thus:

μείζων, "greater."

| Singula | r. | Dv | ıal. |
|--|---|--|---------------------------------------|
| | $-\omega v$, $-ov$, $-ov$, $-ov$, $-ov$, $-ov$, | Ν. μείζ-ονε, G. μειζ-όνοιν, D. μειζ-όνοιν, | |
| Α. μείζ-ονα, -οα syncope, -ω crasis, | $\left\{\begin{array}{c} -ov\alpha, \\ -o\alpha, \\ -\omega, \end{array}\right\}$ | Α. μείζ-ονε, | $-ov\varepsilon$, $-ov\varepsilon$, |
| V. μείζ-ον, | -ov, -ov. | V. μείζ-ονε, | -ονε, -ονε . |

| Ν. μείζ-ονες, | -oves,) | -ovα,) |
|------------------|----------|--------------|
| -οες, syncope, } | -085, | -oα, > |
| -ovç, crasis, | -ovs,) | $-\omega$, |
| G. μειζ-ονων, | -ονων, | -ονων, |
| D. μειζ-οσι, | -oot, | -00t, |
| Α. μειζ-ονας, | -ovas,) | -ova,) |
| -oας, syncope, } | -oas, | -oa, > |
| -ovc, crasis, | -ovs, | $-\omega$, |
| V. μειζ-ονες, | -oves,) | -ονα,) |
| -οες, syncope, > | -085, | $-o\alpha$, |
| -ovc, crasis, | -ovs, | -ω. |
| | | |

9. Termination in ωρ.

μεγαλήτωρ, "magnanimous."

| Sing | ular. | | | . Dual. | , | |
|------------------|--------|--------|-----|-------------------|---------|---------|
| Ν. μεγαλήτ-ωρ, | -ωρ, | -oρ, | | Ν. μεγαλήτ-ορε, | -ορε, | -ορε, |
| G. μεγαλήτ-ορος, | -ορος, | -ορος, | | G. μεγαλητ-όροιν, | -όροιν, | -όροιν, |
| D. μεγαλήτ-ορι, | -ορι, | -ορι, | | D. μεγαλητ-όροιν, | -όροιν, | -όροιν, |
| Α. μεγαλήτ-ορα, | -oρa, | -oρ, | | Α. μεγαλήτ-ορε, | -ορε, | -ορε, |
| V. μεγάλητ-ορ, | -op, | -oρ. | - 1 | V. μεγαλήτ-ορε, | -ορε, | -ope. |

Plural.

| N. | μεγαλήτ-ορες, | -opsc, | -ορα, |
|----|---------------|--------|--------|
| | μεγαλητ-όρων, | -ορων, | -όρων, |
| | μεγαλήτ-ορσι, | -ορσι, | -ορσι, |
| | μεγαλήτ-ορας, | -opas, | -ορα, |
| V. | μεγαλήτ-ορες, | -ορες, | -ορα. |

10. Termination in ως.

εὔγεως, "fertile."

| Si | ngular | | | Dual | ľ. | |
|--|---|---|--|--|---|-------------|
| Ν. εὔγε-ως, G. εὖγε-ω, D. εὖγε-ω, Α. εὖγε-ων, | $-\omega \varsigma$, $-\omega$, $-\omega$, $-\omega v$, $-\omega v$, | $-\omega v$, $-\omega$, $-\omega$, $-\omega v$, | | Ν. εὔγε-ω, G. εὔγε-ων, D. εὔγε-ων, Α. εὖγε-ω, V. εὖγε-ω, | $-\omega \nu$, $-\omega \nu$, $-\omega$, | -ων. -ω, |

Plural.

| N. | εὔγε-ω, | -ω, | -ω, |
|----|----------|---------------|-----------------------|
| G. | εύγε-ων, | $-\omega v$, | $-\omega \nu$, |
| D. | εύγε-ως, | -ως, | $-\omega \varsigma$, |
| | εύγε-ως, | -65, | -ω, |
| V. | εύγε-φ, | - ω, | -(v). |

3. ADJECTIVES OF ONE TERMINATION.

Adjectives of one termination, namely, which express the masculine, feminine, and neuter by one and the same ending, are the cardinal numbers from $\pi \acute{\epsilon} \nu \tau \epsilon$, "five," to $\acute{\epsilon} \kappa a \tau \acute{\epsilon} \nu$, "a hundred," both inclusive.

Others have indeed only one termination, but for the masculine and feminine merely, since they are not used with substantives of the neuter gender, at least in the nominative and accusative singular and plural. They are properly of the common gender, wanting the neuter. Such are,

- 1. Adjectives compounded of substantives which remain unchanged; as, μακρόχειρ, αὐτόχειρ, εὖριν, μακραίων, μακραίχην, from χείρ, ρίν, αἰων, and αὐχήν, except those compounded of ποῦς and πόλις, which have two terminations.
- 2. Adjectives in ωρ, which are partly derived from πατήρ and μήτηρ; as, απάτωρ, ἀμήτωρ, ὁμομήτωρ; and partly from verbs; as, παιδολέτωρ, ὁμογενέτωρ, μιάστωρ.
- 3. Adjectives in $\eta \varsigma$, genitive $-\eta \tau \circ \varsigma$, and in $\omega \varsigma$, genitive $-\omega \tau \circ \varsigma$; as, $\dot{a}\delta \mu \dot{\eta} \varsigma$, $\dot{\eta} \mu \iota \theta \nu \dot{\eta} \varsigma$, $\dot{a}\gamma \nu \dot{\omega} \varsigma$, $\dot{\omega} \mu \circ \delta \rho \dot{\omega} \varsigma$.
- 4. Adjectives in $\pi\eta\varsigma$ and $\tau\eta\varsigma$, according to the first declension; as, εὐώ $\pi\eta\varsigma$, ἐθελοντής.
 - 5. Adjectives in ξ and ψ , as, $\tilde{\eta}\lambda\iota\xi$, $\phi\tilde{o}i\nu\iota\xi$, $ai\gamma i\lambda\iota\psi$, $ai\theta io\psi$.
- 6. Adjectives in ας, genitive -αδος, and in ις, genitive -ιδος; as, φυγάς, ἄναλκις.

ANOMALOUS ADJECTIVES.

1. Originally some adjectives had two forms, of both of which certain cases have been retained in use, so that the

^{1.} Some of these, however, are also used as neuters, but only in the genitive and dative singular and plural; as, ἀμφιτρῆτος αὐλίου, Soph. Philoct. 19; ἐν πένητι σώματι, Eurip. El. 375; ἀπτῆσιν τέκεσι, Euen. Epigr. 13. In other words, the neuter, when necessary, is supplied by derivative or kindred forms; as, βλακικόν, ἀρπακτικόν, μώνυχον, &c.

cases which are wanting in one form are supplied by those of the other. Of this kind are $\mu \dot{\epsilon} \gamma a \varsigma$ or $\mu \dot{\epsilon} \gamma \dot{a} \delta \phi$, and $\pi \dot{\delta} - \lambda v \varsigma$ or $\pi o \lambda \lambda \dot{\delta} \varsigma$.

- 2. From $\mu\epsilon\gamma\acute{a}\lambda o\varsigma$, the feminine $\mu\epsilon\gamma\acute{a}\lambda\eta$ has remained in use throughout, as well as the entire dual and plural, and the genitive and dative masculine and neuter of the singular number. The remaining cases, the nominative and accusative singular, masculine and neuter, are taken from $\mu\acute{\epsilon}$ - $\gamma a\varsigma$.
- 3. In $\pi \delta \lambda v \zeta$, the feminine and the dual and plural numbers are entirely taken from $\pi \delta \lambda \lambda \delta \zeta$.

μέγας, "great."

| | Singular. | | | Dual. | |
|--|--|--|--|-----------------------------------|------------------------|
| Ν. μέγας, G. μεγάλου, D. μεγάλω, Α. μέγαν, V. μέγας, | μεγάλη, μεγάλης, μεγάλη, μεγάλην, μεγάλην, | μέγα, μεγάλου, μεγάλω, μέγα, μέγα. | Ν. μεγάλω, G. μεγάλοιν, D. μεγάλοιν, Α. μεγάλω, V. μεγάλω, | μεγάλαιν, μεγάλαιν, μεγάλα, | μεγάλαιν, μεγάλαιν, |

Plural.

| Ν. μεγάλοι, | μεγάλαι, | μεγάλα, |
|--------------|-----------|-----------|
| G. μεγάλων, | μεγάλων, | μεγάλων, |
| D. μεγάλοις, | μεγάλαις, | μεγάλοις, |
| Α. μεγάλους, | μεγάλας, | μεγάλα, |
| V. μεγάλοι, | μεγάλαι, | μεγάλα. |

πολύς, " much."

| Singular. | | | Dual. |
|--|---|--|---|
| Ν. πολύς, πολλής, G. πολλού, πολλής D. πολλώ, πολλής Α. πολύν, πολλήν | πολύ, τ, πολλοῦ, πολλῷ, πολύ, πολύ. | Ν. πολλώ, G. πολλοῖν D. πολλοῖν Α. πολλώ, | πολλά, πολλώ, , πολλαῖν, πολλοῖν, , πολλαῖν, πολλοῖν, πολλά, πολλώ, πολλά, πολλώ. |

Plural.

| Ν. πολλοί, | πολλαί, | πολλά, |
|---|----------|----------|
| $G. \pi o \lambda \lambda \tilde{\omega} \nu$, | πολλῶν, | πολλῶν, |
| D. πολλοῖς, | πολλαῖς, | πολλοῖς, |
| Α. πολλούς, | πολλάς, | πολλά, |
| V. πολλοί, | πολλαί, | πολλά. |

^{1.} Many forms from $\pi \delta \lambda v_{\mathcal{S}}$ occur, however, in the poets. Thus, the genitive $\pi \delta \delta v_{\mathcal{S}}$, Il. 4, 244; the nominative plural $\pi \delta \delta v_{\mathcal{S}}$, Il. 2, 610; the genitive plural $\pi \delta \delta v_{\mathcal{S}}$, Il. 5, 691; the dative $\pi \delta \delta v_{\mathcal{S}}$, Il. 4, 388, &c.

The adjective $\mathring{a}\lambda\lambda o\varsigma$ is anomalous only in this, that it has $\mathring{a}\lambda\lambda o$ in the neuter instead of $\mathring{a}\lambda\lambda o\nu$.

REMARKS ON THE TERMINATIONS OF ADJECTIVES.

1. Adjectives in -a $\tilde{\iota}$ o ς , having the vowel ι before $a\tilde{\iota}$ o ς , denote magnitude or value, and are derived from the names of measures, weights, coins, and denominations of money; as, $\pi\eta\chi\nu\iota a\tilde{\iota}$ o ς , "a cubit long;" $\pi o\delta\iota a\tilde{\iota}$ o ς , "a foot long;" $\tau a\lambda a\nu\tau\iota a\tilde{\iota}$ o ς , "costing a talent;" &c. Those in $a\tilde{\iota}$ o ς , on the other hand, which have not ι before $a\tilde{\iota}$ o ς , generally denote the place where something has originated, or to which it belongs; as, $\pi\eta\gamma a\tilde{\iota}$ o ς , "proceeding from," or, "belonging to, a fountain;" $d\gamma \epsilon\lambda a\tilde{\iota}$ o ς , "belonging to a herd;" ϵ opv ϵ a $\tilde{\iota}$ o ϵ , "one who is at the head." Some, however, denote merely a quality; as, $\sigma \epsilon\lambda\eta\nu a\tilde{\iota}$ o ς , "moon-shaped;" ϵ l ϵ p ι v ϵ o ς , "peaceable."

2. Adjectives in -άλεος mostly express a fulness; as, θαρράλεος, "full of confidence;" δειμάλεος, "full of fear."

3. Adjectives in -aνος mostly signify the possession of the quality expressed by the primitive; as, πευκεδανός, "bitter;" ρυγεδανός, "that which causes shuddering."

4. Adjectives in -ειος commonly express an origin or source; as, χήνειος, βόειος, ἵππειος, μήλειος, &c., "consisting of," or, "derived from, geese, cattle, horses, sheep," &c. Others denote rather an agreement with, or resemblance to, a thing; as, ἀνδρεῖος, "becoming a man;" γυναικεῖος, "effeminate," or, "becoming a woman."

Adjectives in -εος, contracted οῦς, express the material; as, χρύσεος, -οῦς, "made of gold;" λίνεος, -οῦς, "made

of linen," &c.

6. Adjectives in -ερος and -ηρος signify quality generally; as, δολερός, "crafty;" σκιερός, "shady," &c. Some express a propensity; as, οἰνηρός, "given to wine;" καματηρός, "laborious," "prone to labour." Others, again, have an active signification; as, νοσερός, or νοσηρός, "causing sickness;" ὀχληρός, "causing disquiet;" ὑγιηρός, "contributing to health."

 Adjectives in -ήεις signify fulness; as, δενδρήεις, "full of trees;" ποιήεις, "full of grass;" ὑλήεις, "full of

wood."

8. Adjectives in $-\eta \lambda o \zeta$ signify a propensity to, and capability or fitness for, anything; as, $\dot{\alpha}\pi\alpha\tau\eta\lambda\dot{o}\zeta$, "prone to de-

F 2

ceit;" ὑπνηλός, "prone to sleep" To this the idea of ful-

ness is nearly allied; as, ὑδρηλός, "watery."

9. Adjectives in -ικος most commonly denote fitness or capability for anything; as, ἡγεμονικός, "fit for command;" κυθερνητικός, "fit for piloting," &c. Other meanings are, 1. belonging to anything; as, σωματικός, "corporeal;" ψυχικός, "spiritual;" 2. coming from anything; as, πατρικός, "derived from forefathers," "hereditary;" βοϊκός, "made of ox's hide."

10. Adjectives in -ιμος are of two classes, one derived from nouns and the other from verbs. Those from verbs have sometimes an active, sometimes a passive signification; as, φύξιμος, "one who flees;" ἀλώσιμος, "pertaining to capture;" ἀρώσιμος, "arable;" βρώσιμος, "edible." Other adjectives in -ιμος, however, express merely a quality; as.

πένθιμος, " mournful;" δόκιμος, " celebrated," &c.

11. Adjectives in -ινος and -εινος signify, 1. a material of which anything is made; as, γήϊνος, "made of earth;" καλάμινος, "made of reeds;" πλίνθινος, "made of tiles," &c.; 2. a quality which arises from the magnitude or quantity of the thing expressed by the derivation; as, πεδινός, "level;" ὀρεινός, "mountainous;" σκοτεινός, "dark," &c.

12. Adjectives in $-\iota o c$ express a quality generally; as, $\epsilon \sigma \pi \epsilon \rho \iota o c$, "pertaining to evening;" $\theta a \lambda a \sigma \sigma \iota o c$, "marine;" $\sigma \omega \tau \eta \rho \iota o c$, "saving." If two adjectives are derived from one substantive, one in $\iota o c$ and the other in o c, the latter expresses a quality generally; the former denotes a proneness or tendency to that quality; as, $\kappa a \theta a \rho o c$, "pure;" $\kappa a \theta a \rho \iota o c$, "loving purity."

13. Adjectives in -όεις and -ώεις signify a fulness; as, μητιόεις, "full of prudent counsels;" ἀμπελόεις, "full of

vines." The termination ώεις is used when the penult is

long; as, κητώεις, ἀτώεις, &c.

14. Adjectives in -ώδης express, 1. a fulness; as, ποιώδης, "grassy;" ἀνθεμώδης, "flowery;" 2. a resemblance; as, σφηκώδης, "wasplike;" φλογώδης, "shining like fire;" ἀνδρώδης, "manly." In this sense these adjectives coincide with those in -οειδής, and are probably formed from them.

15. Adjectives in -ωλος signify a propensity or tendency to anything; as, άμαρτωλός, "prone to sin;" ψευδωλός, "prone to lying."

DEGREES OF COMPARISON.

- 1. The property expressed by an adjective can usually be attributed to more objects than one. Yet it is seldom found exactly to the same extent in one as in another, but it is possessed by one in an usual degree, by another in a higher or in a pre-eminent degree.
- 2. Now, if one and the same property be attributed to two different objects, and these be compared with each other in reference to the measure of this property, there arises a new form of adjective, namely, the *comparative*.
- 3. But, if a property exists in many objects, and one of them is to be distinguished as possessing this property in the greatest degree, this is also effected by a new form, called the *superlative*.
- 4. These two forms are called degrees of comparison; and, for the sake of uniformity, a corresponding appellation has also been given to the simple form of the adjective, namely, the positive. Strictly speaking, however, the positive is no degree of comparison, but merely the primitive form, on which the comparison is based.

FORMATION OF THE DEGREES OF COMPARISON.

- I. The degrees of comparison are formed from the positive; namely, the comparative, by appending the termination $-\tau \epsilon \rho o \varsigma$, a, o v; and the superlative by appending $-\tau a \tau o \varsigma$, η , o v.
- II. These terminations are appended to the root of the positive in the following manner:
- 1. Adjectives in ος and υς throw away ς; as, δεινός, δεινότερος, δεινότατος; εὐρύς, εὐρύτερος, εὐρύτατος.

If the penultimate syllable of adjectives in o_{ζ} is short in the positive, then o is changed into ω in the comparative and superlative; as, $\sigma o \phi \acute{o}_{\zeta}$, $\sigma o \phi \acute{\omega} \tau \epsilon \rho o_{\zeta}$, $\sigma o \phi \acute{\omega} \tau a \tau o_{\zeta}$; $\kappa a \theta a \rho \acute{\omega} \tau \epsilon \rho o_{\zeta}$, $\kappa a \theta a \rho \acute{\omega} \tau a \tau o_{\zeta}$.

^{1.} This rule about the penult of the positive appears to have been

- 2. Adjectives in εος, contracted οῦς, form their compar ative and superlative regularly from the uncontracted positive, and then undergo contraction; as, πορφύρεος, contr. πορφυροῦς, compar. πορφυρεώτερος, contr. πορφυρώτερος, superl. πορφυρεώτατος, contr. πορφυρώτατος.
- 3. Adjectives in οος, contracted οῦς, append -εστερος, -εστατος, to the root, and always contract this termination with the syllable that precedes; as, εὔνοος, contr. εὔνους, compar. (εὐνοέστερος) εὐνούστερος; superl. (εὐνοέστατος) εὐνούστατος.
- 4. Adjectives in -ας, αινα, αν, append τερος and τατος to the neuter; as, μέλας, μελάντερος, μελάντατος.
- 5. Adjectives in η_{ζ} and $\epsilon\iota_{\zeta}$ shorten these terminations into ϵ_{ζ} , and then append $\tau\epsilon\rho\circ_{\zeta}$ and $\tau a\tau\circ_{\zeta}$; as, $\dot{a}\lambda\eta\theta\dot{\eta}\varsigma$, $\dot{a}\lambda\eta\theta\dot{\epsilon}\sigma\tau\epsilon\rho\circ_{\zeta}$, $\dot{a}\lambda\eta\theta\dot{\epsilon}\sigma\tau\alpha\tau\circ_{\zeta}$; $\chi a\rho\dot{\epsilon}\epsilon\iota_{\zeta}$, $\chi a\rho\dot{\epsilon}\epsilon\sigma\tau\epsilon\rho\circ_{\zeta}$, $\chi a\rho\dot{\epsilon}\epsilon\sigma\tau\alpha\tau\circ_{\zeta}$.
- 6. But adjectives in $\eta \varsigma$, genitive ov, of the first declension, annex $\iota \sigma \tau \varepsilon \rho \circ \varsigma$ and $\iota \sigma \tau \sigma \tau \circ \varsigma$ to the root; as, $\kappa \lambda \varepsilon \pi \tau \eta \varsigma$, $\kappa \lambda \varepsilon \pi \tau \iota \sigma \tau \varepsilon \rho \circ \varsigma$, $\kappa \lambda \varepsilon \pi \tau \iota \sigma \tau \sigma \tau \circ \varsigma$.
- 7. Adjectives in $\omega \nu$ append έστερος and έστατος to the root; as, σώφρων, genitive σώφρον-ος, compar. σωφρονέστερος, superl. σωφρονέστατος.
- 8. Adjectives in $\eta \nu$ annex έστερος and έστατος to the neuter; as, τέρη ν , τερενέστερος, τερενέστατος.
- - III. Some dissyllabic adjectives in vç and poç reject

caused by the conditions of hexameter verse, the oldest measure in the Greek language, and by which that language itself was first formed. Thus, for example, a comparative in $\bar{\sigma}\tau\bar{\epsilon}\rho\sigma_{\zeta}$, with the preceding syllable short, consequently , would not have been admissible into the hexameter. The same objection would apply to a comparative in $\bar{\sigma}\tau\bar{\epsilon}\rho\sigma_{\zeta}$, with the preceding syllable long (except where another long syllable went before the latter), since the result would be

these terminations, and use, in their stead, $\bar{\iota}\omega\nu$ (neuter $\bar{\iota}o\nu$) for the comparative, and $\iota\sigma\tau\sigma\varsigma$, η , $o\nu$ for the superlative. Thus, $\gamma\lambda\nu\kappa\dot{\iota}\varsigma$, $\gamma\lambda\nu\kappa\dot{\iota}\omega\nu$, $\gamma\lambda\dot{\iota}\kappa\iota\sigma\tau\sigma\varsigma$; $al\sigma\chi\rho\dot{\iota}\varsigma$, $al\sigma\chi\bar{\iota}\omega\nu$, $a\tilde{\iota}\sigma\chi\iota\sigma\tau\varsigma$.

- 1. The adjectives compared in the latter way are, however, but few in number, neither is this mode of comparison exclusively used even in their case, since the common terminations $\delta \tau \epsilon \rho o \varsigma$ and $\delta \tau \epsilon \rho o \varsigma$, $\delta \tau a \tau o \varsigma$ and $\delta \tau a \tau o \varsigma$, also occur.

EXCEPTIONS TO THE PRECEDING RULES.

- 1. Some adjectives in ος reject o before τερος and τατος; as, γεραιός, γεραίτερος, γεραίτατος; περαίος, περαίτερος, περαίτατος, &c. The adjective φίλος has for its usual forms φίλτερος, φίλτατος; besides which, however, φιλαίτερος, and even the regular φιλώτερος and φιλώτατος, are also found.
- 2. Other adjectives, instead of o and ω , have more commonly $a\iota$ or $\iota\varsigma$ before the comparative and superlative terminations; as,

| μέσος, | μεσαίτερος, | μεσαίτατος, |
|------------|-----------------|-----------------|
| ἴδιος, | Ιδιαίτερος, | ἰδιαίτατος, |
| πρώϊος, | πρωϊαίτερος, | πρωϊαίτατος. |
| έρρωμένος, | ἐρρωμενέστερος, | ἐρρωμενέστατος, |
| ἄφθονος, | ἄφθονέστερος, | ἄφθονέστατος, |
| ἄσμενος, | ἄσμενέστερος, | ἄσμενέστατος. |

^{1.} The three forms of the comparative and superlative of $\phi i \lambda o \varsigma$ appear to have been used by the ancients with a certain distinction in meaning. Thus, $\phi i \lambda \tau \epsilon \rho o \varsigma$ and $\phi i \lambda \tau a \tau o \varsigma$ signified "more friendly," "dearest friend;" $\phi i \lambda a i \tau \epsilon \rho o \varsigma$, "more dear," "more esteemed;" and $\phi i \lambda o \tau \epsilon \rho o \varsigma$, "more beloved." This distinction, however, has not, in general, been strictly observed. Rost, G. G. p. 169.

λάλος, λαλίστερος, λαλίστατος, πτωχός, πτωχίστερος, πτωχίστατος.

3. In some of the adjectives which make the comparative in $\iota\omega\nu$ and the superlative in $\iota\sigma\tau\sigma\varsigma$, the ι of the ending $\iota\omega\nu$ is rejected, and the last letter of the root, if δ , ϑ , κ , or χ , changes into $\sigma\sigma$ (Attic $\tau\tau$). Thus, $\tau a\chi \dot{\nu}\varsigma$ (old form $\theta a\chi \dot{\nu}\varsigma$), comparative $\tau a\chi \dot{\iota}\omega\nu$, changed to $\vartheta \dot{a}\sigma\sigma\omega\nu$, Attic $\vartheta \dot{a}\tau \tau \omega\nu$. So, also, $\dot{\epsilon}\lambda a\chi \dot{\nu}\varsigma$, comparative $\dot{\epsilon}\lambda a\chi \dot{\iota}\omega\nu$, changed to $\dot{\epsilon}\lambda \dot{a}\sigma\sigma\omega\nu$, Attic $\dot{\epsilon}\lambda \dot{a}\tau\tau\omega\nu$. In the same manner, also, must the comparative $\mu \dot{a}\sigma\sigma\omega\nu$, of $\mu a\kappa\rho\dot{\sigma}\varsigma$, be explained.

IRREGULAR COMPARISON.

I. The comparative and superlative remain in several adjectives, whose positive has grown into disuse. These are noted most easily in connexion with some extant positive, to which they approximate the nearest in respect of signification. Hence the following list:

| | ζ ἀμείνων, | |
|---------------|---------------|-------------|
| 1.4 | ἀρείων, | ἄριστος. |
| | βελτίων, | βέλτιστος. |
| | βέλτερος, | βελτάτος. |
| | κρείσσων,) | |
| C 7 2 0/. | κρείττων, } | κράτιστος. |
| Good. ἀγαθός, | κάρρων, | , |
| | λωίων, | λωΐστος. |
| | λώων, | λῷστος. |
| | | φέρτατος. |
| | φέρτερος, { | φέριστος. |
| | Y | φέρτιστος. |
| | ς κακώτερος, | κακώτατος. |
| D. J. namés | κακίων, | κάκιστος. |
| Bad. κακός, | ζερείων, | χερίστος. |
| | (χείρων, | χείριστος. |
| Town warroos | ς μακρότερος, | μακροτάτος, |
| Long. μακρός, | μάσσων, | μήκιστος. |
| | (μέσσων,) | |
| Great. μέγας, | { μέζων, } | μέγιστος. |
| | (μείζων, | 1 |
| | | |

$$Small. \ \muικρός, \ \left\{ \begin{array}{ll} \muικρότερος, \\ \muειότερος, \\ \muείων, \\ έλαχος), \\ δασσων, \\ ησσων, \\ δακίστος. \\ πλείων, \\ πλείστος. \\ πλείστος. \\ Εαsy. ῥάδιος, \\ ρᾶων, \\ ρᾶστος. \\ ρᾶστος. \\ \end{cases}$$

1. That these various forms were not used in exactly the same signification is certain; but it is also equally certain that no settled distinction between them was universally observed.

2. The proper comparative and superlative of $\dot{a}\gamma a\theta \delta \varsigma$, namely, $\dot{a}\gamma a\theta \delta \omega \tau \epsilon \rho o \varsigma$ and $\dot{a}\gamma a\theta \delta \omega \tau a\tau o \varsigma$, occur only in later writers, and such as are not Attic; as, for example, in Diagrams Singley 16, 26

odorus Siculus, 16. 86.

II. Some comparatives and superlatives are evidently derived from substantives, adverbs, and prepositions. Thus:

| Compar. | Superl. | | |
|---------------|---------------|--------|----------------------------------|
| πρότερος, | πρῶτος, | from | πρό. |
| ὑπέρτερος, | ύπέρτατος, | 66 | $\dot{v}\pi\dot{\epsilon}\rho$. |
| ἀνώτερος, | ἀνώτατος, | 66 | ἄνω. |
| ΰστερος, | ύστατος, | 66 | $\dot{v}\pi \acute{o}$. |
| | κλεπτίστατος, | 66 | κλέπτης. |
| | έταιρότατος, | . 66 ~ | έταῖρος. |
| δουλότερος, | | 66 | δοῦλος |
| βασιλεύτερος, | | 66 | βασιλεύς. |
| | | | |

To these may be added the following comparisons of adverbs. Thus:

| ἄνω, | ἀνωτέρω, | ἀνωτάτω, |
|---------------------|------------|------------|
| κάτω | κατωτέρω, | κατωτάτω, |
| ἔξω, | έξωτέρω, | ἐξωτάτω, |
| ἔσω, | ἐσωτέρω, | ἐσωτάτω, |
| $π$ ό $\dot{ρ}$ ρω, | πορρωτέρω, | πορρωτάτω. |

III. A few instances occur, where, to express a still

higher gradation of an idea, a degree of comparison becomes the positive to a new formation; as, ἔσχατος, "last," ἐσχατώτερος, ἐσχατώτατος, "last of all;" πρῶτος, "first," πρωτιστος, "first of all," "the very first."

IV. In many adjectives in Greek, as in other languages, the formation of a comparative and superlative from the root of the positive was not usual, but the gradation of idea was expressed by adding the adverbs $\mu\tilde{a}\lambda\lambda\rho\nu$ ("more") and $\mu\acute{a}\lambda\iota\sigma\tau a$ ("most"). Thus, $\tau\rho\omega\tau\acute{o}\varsigma$, "vulnerable," $\tau\rho\omega-\acute{\tau}\acute{o}\varsigma$ $\mu\~{a}\lambda\lambda\rho\nu$, "more vulnerable;" $\vartheta\nu\eta\tau\acute{o}\varsigma$, "wortal," $\vartheta\nu\eta\tau\acute{o}\varsigma$ $\mu\~{a}\lambda\lambda\rho\nu$, "more mortal;" $\delta\~{\eta}\lambda\rho\varsigma$, "evident," $\mu\~{a}\lambda\lambda\rho\nu$ $\delta\~{\eta}\lambda\rho\varsigma$, "more evident," $\delta\~{\eta}\lambda\rho\varsigma$ $\mu\~{a}\lambda\iota\sigma\tau a$, "most evident."

XXIII. NUMERALS.

- 1. Numerals are either Cardinal or Ordinal.
- 2. The cardinal numbers answer to the question, "how many?" as, $\epsilon \tilde{l} \varsigma$, "one;" $\delta \acute{v}o$, "two;" $\tau \rho \epsilon \tilde{l} \varsigma$, "three," &c.
- 3. The ordinal numbers answer to the question, "which in order?" as, $\pi\rho\tilde{\omega}\tau \circ \varsigma$, "first;" $\delta\varepsilon\acute{\upsilon}\tau\varepsilon\rho\circ\varsigma$, "second;" $\tau\rho\acute{\iota}\tau\circ\varsigma$, "third," &c.
- 4. For marks of number the Greeks employ the letters of their alphabet; but, to make the number complete, they insert therein a ε after ε , called $\dot{\varepsilon}\pi i\sigma\eta\mu\nu\nu$, or Fav, and answering to our 6; and they also adopt two Oriental characters, namely, Koppa, Γ for 90; and Sampi, Γ for 900.
- 7. When the letters are employed to denote numbers, a mark resembling an accent is placed over them; but to designate the thousands the same mark is placed below. Thus,

^{1.} The appellation $\sigma\tau i\gamma\mu\alpha$ is also sometimes given to this character. The name Fav refers to the circumstance of its occupying the place of the digamma in the alphabetic order.

^{2.} The original mark for the $\kappa \delta \pi \pi \alpha$ was \circ , whence comes the Latin Q. The $\Sigma \alpha \mu \pi \tilde{\iota}$ is no doubt to be traced back in name to the old name for the letter ς , namely $\sigma \dot{\alpha} \nu$, and appears to have been formed from the union of this letter with a π , the early form of the Greek S having been C. Buttman thinks that the earlier name of the numeral in question was $\Sigma \dot{\alpha} \nu$, and that $\Sigma \alpha \mu \pi \tilde{\iota}$ came in as an appellation at a later period.

 \acute{a} is one, but a one thousand. So κ' is twenty, but κ twenty thousand.

- 8. These marks above and below the letters are not expressed in the case of every letter, when we have several letters placed side by side, and indicating a series of numbers, but only over or below the last of each series. Thus we write $\nu\gamma\chi\beta'$ for 53,602; and $\mu\omega\lambda\eta$ for 1838.
- 9. The following combinations may serve as examples of the Greek system of notation.

| ανιέ, | 1415. | - | γωμς', | 3846. |
|--------------------------|-------|---|------------------------|----------|
| θσξέ, | 9265. | | καφά, | 21,501. |
| $\gamma\phi\pi\theta'$, | 3589. | | ρνεσγ΄, | 155,203. |
| ζωλβ΄, | 7832. | | $\pi \theta \delta'$, | 89,004. |

10. In place of this system of notation, the Athenians adopted the following, which is far more striking to the tye. Thus:

I, 1, is the mark of unity.

II, 2,

III, 3, express the other numbers above 5.

IIII, 4,

II, 5, is the initial of $\Pi \acute{\epsilon} \nu \tau \epsilon$.

Δ, 10, " Δεκα.

H, 100, " Ηεκατόν, the old form for ἐκατόν.

Χ, 1000, " Χίλιοι.

Μ, 10,000, " Μύριοι.

The numbers between these are denoted partly by the combination of the above marks; as, ΔII for 12; $\Delta\Delta$ for 20; $\Delta\Delta\Delta\Pi IIII$ for 49; and partly by the multiplication of Δ , I, X, M, into five Π , these marks being placed within the Π ; is, \square for $\pi \epsilon \nu \tau \alpha \kappa i \varsigma$ $\delta \epsilon \kappa a$, five times ten, or 50; $\square \Delta$ for 30; \square for 500; \square for 5000; \square for 5000; \square for 5000 This manner of notation is particularly to be marked,

since it has been preserved in many and important Attic inscriptions.1

DECLENSION OF THE FIRST FOUR NUMERALS.

Singular. Dual. Elc, "one." δύο, "two." N. Elc. μία, N. δύο and δύω. ξv, G. Evóc, ένός, G. δυοΐν and δυείν, μιᾶς, D. Eví. D. δυοίν. μιã, ένί, Α. ἕνα, μίαν, έν. Α. δύο.

Plural.

Plural.

τρεῖς, "three."
Ν. τρεῖς, τρεῖς, τρία,
G. τριῶν, τριῶν, τριῶν,
D. τρισί, τρισί, τρισί,
Α. τρεῖς, τρεῖς, τρία.

τέσσαρες, "four." Ν. τέσσαρες, τέσσαρες, τέσσαρα, G. τεσσάρων, τεσσάρων, τεσσάρων,

D. τέσσαρσι, τέσσαρσι, τέσσαρσι,A. τέσσαρας, τέσσαρας, τέσσαρας

REMARKS ON THE FIRST FOUR NUMERALS.

Eic.

1. In the epic writers the form la is found for μla ; and

only once $l\tilde{\omega}$ for $\dot{\epsilon}\nu\dot{\iota}$. (Il. 7. 422.)

2. From the composition of this numeral with $o\dot{v}\delta\dot{\epsilon}$ and $\mu\eta\delta\dot{\epsilon}$ arise the negative adjectives $o\dot{v}\delta\epsilon\dot{\iota}\varsigma$ and $\mu\eta\delta\epsilon\dot{\iota}\varsigma$, which are declined in the same manner; as, nom. $o\dot{v}\delta\epsilon\dot{\iota}\varsigma$, $ov\delta\epsilon$ - $\mu\dot{\iota}a$, $o\dot{v}\delta\dot{\epsilon}\nu$; genitive $o\dot{v}\delta\epsilon\nu\dot{\varsigma}\varsigma$, $o\dot{v}\delta\epsilon\mu\dot{\iota}a$, $o\dot{v}\delta\epsilon\nu\dot{\varsigma}\varsigma$, &c. The later Greek writers make it $o\dot{v}\theta\epsilon\dot{\iota}\varsigma$ and $\mu\eta\theta\epsilon\dot{\iota}\varsigma$, from $o\ddot{v}\tau\epsilon$ and $\mu\dot{\eta}\tau\epsilon$, which, however, is not considered genuine Attic.

3. Οὐδείς and μηδείς are often separated, and written οὐδε είς, and μηδε είς, &c., and this separation increases the negative signification. Thus, οὐδε είς, "not even one:"

οὐδ' ὑφ' ἐνός, " not even by one," &c.

4. The numeral είς, from its very nature, can have no plural, but οὐδείς and μηδείς have οὐδείνες and μηδένες, in the sense of "insignificant," "of no value."

^{1.} For an account of the arithmetic of the Greeks, consult Delambre, Histoire de l'Astronomie Ancienne, vol. ii., p. 3, seq.

Δύο.

1. $\Delta \acute{vo}$ is the Attic mode of writing. In Homer and Herodotus it is often indeclinable. $\Delta v e \~{\iota} v$ is of more rare occurrence than $\delta v o \~{\iota} v$, and is only used in the genitive. $\Delta v \~{\omega} v$ is sometimes written $\delta v \~{\omega} v$, and regarded as Ionic for $\delta v o \~{\iota} v$. But $\delta v \~{\omega} v$ is preferable as a genitive plural.

2. $\Delta \dot{\nu} \omega$ appears to have been, in fact, the dual number of the old form $\delta v \dot{\sigma} c$. "A $\mu \phi \omega$ accords in great measure with $\delta \dot{\nu} \omega$. In the old poets it is frequently indeclinable. Oth-

erwise $d\mu\phi\tilde{o}\tilde{i}\nu$ is used in the genitive and dative.

Τέσσαρες.

- 1. Instead of τέσσαρες the Ionic dialect has τέσσερες, the Æolo-Doric τέττορες. Hesychius gives πέσσυρες as an Æolic form.
- 2. For $\tau \acute{\epsilon} \sigma \sigma a \rho \sigma \iota$ or $\tau \acute{\epsilon} \tau \tau a \rho \sigma \iota$ in the dative, the form $\tau \acute{\epsilon} \tau \rho a \sigma \iota$ occurs in the poets.

SYNOPSIS OF NUMERALS.

| | | Cardinal. | Ordinal. | | |
|------------------|---------------|------------------|----------|--------------------|--|
| 1 | a' | εłς, | 1st) | πρῶτος, | |
| 2 | B | δύο, | 2d | δεύτερος, | |
| 3 | Y | τρεῖς, | 3d | τρίτος, | |
| 2 3 4 5 | 8 | τέσσαρες, | 4th | τέταρτος, | |
| 5 | ε | πέντε, | 5th | πέμπτος, | |
| 6 | 5 | <i>εξ</i> , | 6th | ἕκτος, | |
| 7 | 5 | έπτά, | 7th | <i>ἕβδομος</i> , | |
| 8 | η' | όκτώ, | 8th | ὄγδοος, | |
| 9 | 2 | έννέα, | 9th | ἔννατος, | |
| 10 | l' | δέκα, | 10th | δέκατος, | |
| 11 | ια΄ | ἕνδεκα, | 11th | ένδέκατος, | |
| 12 | $\iota\beta'$ | δώδεκα, | 12th | δωδέκατος, | |
| 13 | w | τρισκαίδεκα, | 13th | τρισκαιδέκατος, | |
| 14 | 18 | τεσσαρεσκαίδεκα, | 14th | τεσσαρακαιδέκατος, | |
| 15 | ιε' | πεντεκαίδεκα, | 15th | πεντεκαιδέκατος, | |
| 16 | 15 | έκκαίδεκα, | 16th | | |
| 17 | 15 | έπτακαίδεκα, | 17th | έπτακαιδέκατος, | |
| 18 | ιη΄ | όκτωκαίδεκα, | 18th | ὀκτωκαιδέκατος, | |
| 19 | w | ἐννεακαίδεκα, | 19th | έννεακαιδέκατος, | |
| 20 | K | εἴκοσι, | 20th | εἰκοστός, | |
| 21 | κα΄ | | 21st | είκοστὸς πρῶτος, | |
| 22 | кв' | . , , | 22d | είκοστὸς δεύτερος, | |
| 30 | 2' | τριάκοντα, | 30th | τριακοστός, | |

1

| | 31 | λά | τριάκοντα είς, | 31st | τριακοστὸς πρῶτος, |
|----|-------|--------------|-----------------|-----------|-----------------------|
| | 40 | μ | τεσσαράκοντα, | 40th | τεσσαρακοστός, |
| | 50 | 2' | πεντήκοντα, | 50th | πεντηκοστός, |
| | 60 | 3 | έξήκοντα, | 60th | έξηκοστός, |
| | 70 | o' | έβδομήκοντα, | 70th | έβδομηκοστός, |
| | 80 | π' | ογδοήκοντα, | 80th | ὀγδοηκοστός, |
| | 90 | 5 | ένενήκοντα, | 90th | ενενηκοστός, |
| | 100 | P | έκατόν, | 100th | έκατοστός, |
| | 200 | o | διακόσιοι, | 200th | διακοσιοστός, |
| | 300 | T | τριακόσιοι, | 300th | τριακοσιοστός, |
| | 400 | v' | τεσσαρακόσιοι, | 400th | τεσσαρακοσιοστός, |
| | 500 | ø' | πεντακόσιοι, | 500th | πεντακοσιοστός, |
| | 600 | X | έξακόσιοι, | 600th | <i>ξεακοσιοστός</i> , |
| é | 700 | ψ' | έπτακόσιοι, | 700th | έπτακοσιοστος, |
| | 800 | ω' | όκτακόσιοι, | 800th | όκτακοσιοστός, |
| | 900 | 1 | ἐννακόσιοι, | 900th | έννακοσιοστός, |
| | 1000 | α_{j} | χίλιοι, | 1000th | χιλιοστός, |
| | 2000 | β | δισχίλιοι, | 2000th | δισχιλιοστός, |
| | 3000 | 7, | τρισχίλιοι, | 3000th | τρισχιλιοστός, |
| | 4000 | 8 | τετρακισχίλιοι, | 4000th | τετρακισχιλιοστός, |
| | 5000 | ε, | πεντακισχίλιοι, | 5000th | πεντακισχιλιοστός, |
| | 6000 | 5, | έξακισχίλιοι, | 6000th | έξακισχιλιοστός, |
| | 7000 | 5, | έπτακισχίλιοι, | 7000th | έπτακισχιλιοστός, |
| | 8000 | η, | ὀκτακισχίλιοι, | 8000th | όκτακισχιλιοστός, |
| | 9000 | 0, | έννακισχίλιοι, | 9000th | έννακισχιλιοστός, |
| 1 | 0,000 | l, | μύριοι, | 10,000th | μυριοστός, |
| 2 | 0,000 | κ, | δισμύριοι, | 20,000th | δισμυριοστός, |
| .0 | 0,000 | P, | δεκακισμύριοι. | 100,000th | δεκακισμυριοστός. |
| | | | | . 1 | |

Multiplicatives.

Adverbs of Number.

^{1.} For the declension of $a\pi\lambda o\tilde{v}_{\zeta}$, which will serve as a guide to that of the rest, see page 50.

REMARKS ON THE NUMERALS.

1. In compound numbers, either the less are put after the greater without a conjunction; as, εἴκοσι τρεῖς, τριάκοντα πέντε; or, what is most usual, the less precede and are connected with the greater by καί; as, τρεῖς καὶ εἴκοσι,

πέντε καὶ τριάκοντα.

2. So, also, in the more complicated numbers, the several parts are united in such a manner as to proceed from the less to the greater; as, τέτταρα καὶ ἐθδομήκοντα καὶ ἐννακόσια καὶ τρισχίλια καὶ ἑξακισμύρια, which express 63,974.

3. For the greater numbers a numeral substantive is frequently used with the requisite cardinal number; as, δέκα μυριάδες, 100,000; τρισχίλιοι καὶ πέντε μυριάδες,

53,000, &c.

4. In the case of tens compounded with 8 or 9, the definition is often given by subtraction; as, $\tau \rho \iota \acute{a} κον \tau a \delta vo \~{i}v \delta ε\acute{o}ν \tau o ι ο δέον τ a, 28; ο γδοήκον τ a ενος δέον τ ος, 79; or, if a substantive of the feminine gender stands therein, <math>μ\iota \~{a}\varsigma \delta εo\acute{v} ση\varsigma$.

5. Of the cardinal numbers, the first four and the round numbers from 200 are alone declined. All the rest are

indeclinable.

6. The Latin distributives are expressed in Greek by compounding the cardinal numbers with $\sigma \dot{\nu} \nu$; as, $\sigma \dot{\nu} \nu \delta \nu \sigma$,

" two by two;" σύντρεις, " three by three," &c.

7. Besides the forms of ordinal numbers which have just been given in the synopsis, two ordinals are also frequently contracted by καί; as, πέμπτος καὶ δέκατος; ὄγδοος καὶ δέκατος, &c.

8. The smaller ordinal number is also sometimes prefixed to the greater cardinal or ordinal with $\kappa a i$ and a preposition; as, $\tau \tilde{\eta} \, \tilde{\epsilon} \kappa \tau \eta \, \tilde{\epsilon} \pi i \, \delta \tilde{\epsilon} \kappa a$, supply $\dot{\eta} \mu \tilde{\epsilon} \rho a \iota \varsigma$, "on the sixth in addition to ten days," i. e., "on the sixteenth." So, also,

τῆ ἕκτη μετ' εἰκάδα, " on the twenty-sixth," &c.

9. In order to express half or fractional numbers in money, measures, and weights, the Greeks used words compounded of the name of the weight, &c. (viz., $\mu\nu\tilde{a}$, $\delta\delta\sigma\lambda\delta\varsigma$, $\tau\hat{a}\lambda a\nu\tau\sigma\nu$), with the adjective termination $\sigma\nu$, $\iota\sigma\nu$, $a\tilde{\iota}\sigma\nu$, and $\dot{\eta}\mu\iota$, "half," and placed before them the ordinal number of which the half is taken. Thus, $\tau\dot{\epsilon}\tau a\rho\tau\sigma\nu$ $\dot{\eta}\mu\iota\tau\dot{a}\lambda a\nu\tau\sigma\nu$, " $3\frac{1}{2}$ talents," i. e., the first a talent, the second a talent

ent, the third a talent, the fourth a half-talent. So, also, $\tau \rho i \tau o \nu \ \dot{\eta} \mu \mu \nu a i o \nu$, " $2\frac{1}{2} \ min a$," Ebdomov $\dot{\eta} \mu i \delta \rho a \chi \mu o \nu$, " $6\frac{1}{2} \ drachma$."

10. From the foregoing, however, we must carefully distinguish such phrases as the following: $\tau \rho i a \dot{\eta} \mu \iota \tau \dot{a} - \lambda a \nu \tau a$, " $1\frac{1}{2}$ talents," i. e., three half-talents; $\pi \dot{\epsilon} \nu \tau \dot{\epsilon} \dot{\eta} \mu \iota \iota \iota$

vaĩa, " 21 minæ," &c.

11. From the ordinal numbers are derived, 1. Numerals in alog, which commonly answer to the question, "on what day?" as, τριταίος, "on the third day;" δεκαταίος, "on the tenth day." 2. Multiple numbers in -φάσιος (besides those already mentioned in -πλούς); as, διφάσιος, τριφάσιος, &c. 3. Proportionals, answering to the question, "how much more?" as, διπλάσιος, τριπλάσιος, τετραπλάσιος, "twice, thrice, four times as much."

XXIV. PRONOUNS.

All pronouns serve to supply the place of a noun, but, at the same time, they give different relations of the substantive which they represent. According to these relations so expressed by them, they are divided into the following classes:

1. Personal Pronouns, which express the simple idea of person, and directly represent the same. These are,

$$\dot{\epsilon}\gamma\dot{\omega}$$
, I , $\sigma\dot{v}$, thou, $o\dot{v}$, of him.

2. Possessive Pronouns, which are formed from the personal, and indicate the property of an individual; as,

| <i>ἐμ-ός</i> , | $-\dot{\eta}$, | -óν, | mine, |
|----------------|-----------------|------|--------------|
| σός, | σή, | σόν, | thine, |
| őç, | η, | őν, | his, |
| ἡμέτερ-ος, | -α, | -ov, | our, |
| ὑμέτερ-ος, | -a, | -ov, | your, |
| σφέτερ-ος, | -a, | -ov, | their, |
| νωίτερ-ος, | $-\alpha$, | -ov, | of us ooth, |
| σφωΐτερ-ος, | -a, | -ov, | of you both. |

- 3. Definite Pronoun, for the nearer and stronger distinction of one object from another; as, $a\dot{v}\tau\dot{o}\varsigma$, $a\dot{v}\tau\dot{\eta}$, $a\dot{v}\tau\dot{o}$, "he himself," "she herself," "itself."
- 4. Reflexive Pronouns, for the more accurate indication and separation of a person; as,

$$\left. \begin{array}{c} \dot{\epsilon}\mu a \nu \tau o \tilde{\nu}, & \dot{\epsilon}\mu a \nu \tau \tilde{\eta}\varsigma, & of \ my self, \\ \sigma \epsilon a \nu \tau o \tilde{\nu}, & or \\ \sigma a \nu \tau o \tilde{\nu}, & \delta \\ o r & \delta a \nu \tau \tilde{\eta}\varsigma, & of \ thy self, \\ \dot{\epsilon} a \nu \tau o \tilde{\nu}, & or \\ a \dot{\nu} \tau o \tilde{\nu}, & \delta \\ \end{array} \right\} \quad a \dot{\nu} \tau \tilde{\eta}\varsigma, \quad a \dot{\nu} \tau o \tilde{\nu}, \quad of \ him self.$$

5. Demonstrative Pronouns, which distinctly point out the object of which we are discoursing, with the accessory idea of place. These are,

6. Relative Pronouns, which refer to an object already mentioned, and give it a nearer definition; as,

$$δς,$$
 $η,$
 $δ,$
 $who,$
 $δστις,$
 $ητις,$
 $δτι,$
 $whoever.$

7. Indefinite Pronouns, which merely indicate an object generally, without farther definition; as,

$$au\iota\varsigma$$
 (enclitic), $au\iota\varsigma$, $au\iota$, any , $au\iota$, any , $au\iota$,

8. Interrogative Pronoun; as,

$$\tau$$
iς, τ iς, τ i, who? what?

9. Reciprocal Pronoun, which designates the mutual action of different persons upon each other; as, ἀλλήλουν, dual; ἀλλήλων, plural, "of each other."

INFLEXION OF PRONOUNS.

1. Personal.

Έγώ, Ι.

| Singu | ılar. | | Dual. | |
|---|--------|----------------------|-------|-----------------------|
| N. ἐγώ G. ἐμοῦ or μοῦ D. ἐμοῦ or μοῦ A. ἐμέ or μέ | of me, | G. νῶΐν, D. νῶΐν, | | of us two, to us two, |

Plural.

| Ν. ἡμεῖς | 0. | | we, |
|----------|----|----|--------|
| G. ἡμῶν | | .: | of us |
| D. ἡμῖν | ٠ | | to us, |
| Α. ἡμᾶς | | | us. |

Σύ, thou.

| Singular | r. | Dual. |
|----------|------------|---|
| Ν. σύ | . thou, | N. $\sigma\phi\tilde{\omega}i$, contr. $\sigma\phi\tilde{\omega}$, you two, |
| G. σοῦ | . of thee, | G. σφωίν, " σφων, of you two, |
| | | D. σφῶίν, "σφῶν, to you two, |
| Α. σέ | . thee. | Α. σφῶί, " σφῶ, you two. |

Plural.

| Ν. ὑμεῖς | | | | you, |
|----------|---|---|---|---------|
| G. ὑμῶν | | | | of you, |
| D. ὑμῖν | | | | to you, |
| Α. ὑμᾶς | ۰ | ۰ | ۰ | you. |

Ov, of him.

| Singular. | Dual. |
|---|-------|
| N. Wanting. G. ov of hir D. ol to hir A. & him. | |

Plural.

| | | neuter | σφέα, | |
|----|--------|--------|-------|----------|
| | σφῶν, | | | of them, |
| | σφίσι, | | | to them, |
| Α. | σφας, | neuter | σφεα. | they. |

2. Reflexive.

'Εμαυτοῦ, of myself.

Singular. Plural. Ν. (ἐγὰ αὐτός), (ἐγὰ αὐτή), Ν. ἡμεῖς αὐτοί, ἡμεῖς αὐταί, έμαντῆς, έμαντῆ, G. ἡμῶν αὐτῶν, ἡμῶν αὐτῶν, D. ἡμῖν αὐτοῖς, ἡμῖν αὐταῖς, A. ἡμᾶς αὐτούς, ἡμᾶς αὐτάς. G. έμαντοῦ, D. ἐμαντῷ, Α. έμαντόν, έμαυτήν.

Σεαυτοῦ, of thyself.

Singular.

| | | | / \ | , , | | |
|---------|-------------------|-------------------------|--|--|---|--|
| συ αυτο | $(\varsigma),$ | | (σv) | $av\tau\eta$ | 1), | |
| τεαυτοῦ | or | σαντοῦ, | σεα | υτῆς | or | σαυτῆς, |
| σεαυτῷ | or | σαντῷ, | σεα | $v\tau\tilde{\eta}$ | or | σαυτῆ, |
| τεαυτόν | or | σαυτόν, | σεα | υτήν | or | σαυτήν. |
| | σεαυτοῦ σεαυτῷ | σεαυτοῦ or σεαυτῷ or | σὺ αὐτός), τεαυτοῦ οι σαυτοῦ, τεαυτῷ οι σαυτῷ, τεαυτόν οι σαυτόν, | σεαυτοῦ or σαυτοῦ, σεα σεαυτῷ or σαυτῷ, σεα | σεαυτοῦ οι σαυτοῦ, σεαυτῆς σεαυτῷ οι σαυτῷ, σεαυτῆ | σε αντοῦ or σαντοῦ, σε αντῆς or σε αντῷ or σαντῷ, σε αντῷ or |

Plural.

| Ν. ύμεῖς | αὐτοί, | ύμεῖς | αὐταί, |
|----------|---------|-------|---------|
| G. vµũv | αὐτῶν, | ύμῶν | αὐτῶν, |
| D. ὑμῖν | αύτοῖς, | ύμῖν | αὐταῖς, |
| Α. ὑμᾶς | αὐτούς, | ύμᾶς | αὐτάς. |

'Eaυτοῦ, of himself.

| G. ἐαυτοῦ or αὐτοῦ, ἐαυτῆς or αὐτῆς, ἑαυτοῦ or αὐτοῦ D. ἑαυτῷ or αὐτῷ, ἑαυτῷ or αὐτῷ, ἑαυτῷ or αὐτῷ, A. ἑαυτόν or αὐτόν, ἑαυτήν or αὐτήν, ἑαυτό or αὐτό. | |
|--|---|
| Diami | 0 |

| | A 0001000. | |
|-----------------------|--------------------|--------------------|
| Ν. (σφεῖς αὐτοί), | (σφεῖς αὐταί), | (σφὲα αὐτά), |
| G. έαυτῶν or αὑτῶν, | έαυτῶν or αὑτῶν, | έαυτῶν or αύτῶν, |
| D. ἑαυτοῖς or αὐτοῖς, | έανταῖς or αύταῖς, | έαυτοῖς or αύτοῖς, |
| Α. έαυτούς or αὐτούς, | ἐαντάς or αὐτάς, | ξαντά or αύτά. |

3. Demonstrative.

| | $0\tilde{v}\tau$ | τος, | this. | | |
|---|-------------------|------|--|----------------------|----------------------|
| Singular | | | | Dual. | |
| Ν. οὖτος, αὕτη, G. τούτου, ταύτης, D. τούτω, ταύτη, Α. τοῦτον, ταύτην, | τούτου, τούτω, | | Ν. τούτω, G. τούτοιν, D. τούτοιν, Α. τούτω, | ταύταιν, ταύταιν, | τούτοιν, τούτοιν, |

Ν. οὐτοι, αὐται, ταῦτα, G. τούτων, τούτων, τούτων, D. τούτοις, ταύταις, τούτοις, Α. τούτους, ταύτας, ταῦτα.

4. Relative.

"Os, who, which, what.

| Singular. | Dual. | Plural. |
|---|--|---|
| N. $\delta\varsigma$, $\tilde{\eta}$, δ , G. $o\tilde{v}$, $\tilde{\eta}\varsigma$, $o\tilde{v}$, D. $\tilde{\omega}$, $\tilde{\tilde{\eta}}$, $\tilde{\omega}$, A. δv , $\tilde{\tilde{\eta}} v$, \tilde{o} . | $ \left \begin{array}{cccccccccccccccccccccccccccccccccccc$ | $egin{array}{llll} N. & o i, & a i, & a, & a, & & & & & & & & & & & & & & $ |

"Oστις, whoever.

| Singular. | | Dual. | | | | |
|--|-------------|--|-----------------------|--------------------------|--|--|
| D. $\tilde{\phi}$ τινι, $\tilde{\eta}$ τινι, | ς, υὖτινος, | Ν. ἄτινε, G. οἰντινοιν, D. οἰντινοιν, Α. ἄτινε, | αἶντινοιν, αἶντινοιν, | οἶντινοιν, οἶντινοιν, | | |

Plural.

Ν. οἴτινες, αἴτινες, ἄτινα, G. ἀντινων, ἀντινων, ἀντινων, D. οΙστισι, αΙστισι, οΙστισι, Α. οὕστινας, ἄστινας, ἄτινα.

5. Indefinite.

τις, any.

| Bingular. | | | Dauc. | | | | . Furat. | | | |
|-----------|-------|-----|-------|-------|-------|-------|----------|--------|--------|-------|
| Ν. τις, | | | | | | | | | | |
| G. τινός, | | | | | | | | | | |
| D. τινί, | | | | | | | | | | |
| Α. τινά, | τινά, | τί. | A. | τινέ, | τινέ, | τινέ. | A. | τινάς, | τινάς, | τινά. |

Δεῖνα, a certain one.

| Singular. | | | | | Dual. | | | | | |
|---------------------------------------|--|---|---|--|--|----------------|----------------|----------------------|--|--|
| N. δ, G. τοῦ, D. τῶ, A. τόν, | $\dot{\eta}$, $\tau \tilde{\eta} \varsigma$, $\tau \tilde{\eta}$, $\tau \dot{\eta} \nu$, | $	au \tilde{v}, \\ 	au \tilde{\varphi}, \\$ | δεῖνα, δεῖνος, δεῖνι, δεῖνα . | | Ν. τώ, G. τοῖν, D. τοῖν, Α. τώ, | ταῖν, ταῖν, | τοῖν, τοῖν, | δείνοιν, δείνοιν, | | |

N. ol, al, δεῖνες, G. των, των, δείνων, D. τοῖς, ταῖς, δεῖσι, A. τούς, τάς, δεῖνας.

6. Interrogative.

The interrogative differs from the indefinite $\tau\iota\varsigma$ merely in the position of the accent. The indefinite is always enclitic, and, in the oblique cases, takes the accent on its ending. On the contrary, the interrogative, even in a connected discourse, remains always acuted in the nominative, and in the oblique cases preserves the accent on the radical syllable.

τίς, who?

| | Sin | gular. | | Dual. | | | | Plural. | | | |
|----------------|-------------------------|-------------------------|------------------------|----------------|--------------------------------------|-----------------------------|-----------------------------|----------------|---------------------------|---------------------------|--------------------------|
| N. G. D. | τίς, τίνος, τίνι, | τίς, τίνος, τίνι, | τί, τίνος, τίνι, | N. G. D. | τίνε, τίνοιν, τίνοιν, τίνε, | τίνε, τίνοιν, τίνοιν, | τίνε, τίνοιν, τίνοιν, | N. G. D. | τίνες, τίνων, τίσι, | τίνες, τίνων, τίσι, | τίνα, τίνων, τίσι, |

7. Reciprocal.

| | | Dual. | | | | Plural. | |
|-------|----------|-----------|-----------|----|-----------|-----------|-----------|
| N. V | Vanting. | | | N. | | | |
| G. di | λλήλοιν, | άλλήλαιν, | άλλήλοιν, | G. | άλλήλων, | άλλήλων, | άλλήλων, |
| D. di | λλήλοιν, | άλλήλαιν, | άλλήλοιν, | D. | άλλήλοις, | άλλήλαις, | άλλήλοις, |
| A. à | λλήλω, | άλλήλα, | άλλήλω. | A. | άλλήλους, | άλλήλας, | άλλήλα. |

REMARKS ON THE PRONOUNS.

1. Personal.

1. The forms $\dot{\epsilon}\mu o \tilde{\nu}$, $\dot{\epsilon}\mu o i$, $\dot{\epsilon}\mu \dot{\epsilon}$, are employed whenever emphasis is required. On other occasions $\mu o \tilde{\nu}$, $\mu o i$, and $\mu \dot{\epsilon}$ are employed.

2. In the dual number the forms $\nu \dot{\phi}$, $\nu \ddot{\phi} \nu$; $\sigma \phi \dot{\phi}$, $\sigma \phi \ddot{\phi} \nu$,

are Attic.

3. In the plural, $\dot{\eta}\mu\tilde{\epsilon}\tilde{\iota}\varsigma$ and $\dot{\iota}\mu\tilde{\epsilon}\tilde{\iota}\varsigma$ appear to have come from $\dot{\eta}\mu\dot{\epsilon}\epsilon\varsigma$ and $\dot{\iota}\mu\dot{\epsilon}\epsilon\varsigma$; while, in the dative, $\dot{\eta}\mu\tilde{\iota}\nu$ and $\dot{\iota}\mu\tilde{\iota}\nu$ are contracted from $\dot{\eta}\mu\dot{\epsilon}\sigma\iota$, $\dot{\iota}\mu\dot{\epsilon}\sigma\iota$, and then the ν $\dot{\epsilon}\phi\epsilon\lambda\kappa\nu\sigma$ - $\tau\iota\kappa\dot{\epsilon}\nu$ is appended.

4. The pronoun ov is generally reflexive in the Attic writers. In Homer and Herodotus, on the contrary, it is

more frequently a mere personal pronoun.

5. Avtóc, avt $\acute{\eta}$, avt $\acute{\tau}$, was used for the third person, but with this distinction. In the nominative always, and in the oblique cases when these begin a clause, it has a reflexive signification, "he himself," "she herself," "of himself," &c. But when the oblique cases do not begin a clause, they have merely the force of the personal pronoun, "him," "of him," &c. When the article precedes, as \acute{o} avt \acute{o} , $\acute{\eta}$ avt $\acute{\eta}$, &c., the meaning changes to "the same," &c. Thus, \acute{o} avt \acute{o} , "the same man;" $\acute{\eta}$ avt $\acute{\eta}$, "the same woman;" vo avt \acute{o} (contracted most commonly vavt \acute{o}), "the same thing."

Dialects of the Personal Pronouns.

1. The Æolo-Doric had $\dot{\epsilon}\gamma\dot{\omega}\nu$, the Æolic $\ddot{\epsilon}\gamma\omega\nu$, in the nominative. The Bœotians said $\dot{\iota}\dot{\omega}\nu$.

2. Instead of $\sigma \dot{\nu}$ the Æolians and Dorians said $\tau \dot{\nu}$ (whence the Latin tu), and changed σ into τ throughout.

3. In order to give more expression to the pronouns, the Dorians and Æolians annex η to the termination, through all the cases, and sometimes, also, $\nu\eta$; as, $\dot{\epsilon}\gamma\dot{\omega}\nu\eta$, $\dot{\epsilon}\mu\dot{\epsilon}\dot{\nu}\nu\eta$, $\dot{\nu}\nu\eta$, &c. The Attics annex $\gamma\epsilon$, throwing back the accent; as, $\dot{\epsilon}\gamma\omega\gamma\epsilon$, $\sigma\dot{\nu}\gamma\epsilon$; instead of which the Dorians use γa , as $\dot{\epsilon}\gamma\dot{\omega}\nu\gamma a$.

4. In the genitive only $\dot{\epsilon}\mu\dot{\epsilon}o$ is found, not $\mu\epsilon o$; and, in the lyric and epic poets, $\dot{\epsilon}\mu\epsilon\tilde{o}o$ and $\sigma\epsilon\tilde{o}o$; as also $\dot{\epsilon}\mu\dot{\epsilon}\theta\epsilon\nu$ and $\sigma\epsilon\theta\epsilon\nu$; these latter, likewise, in the tragic dialect. As the Attic dialect contracted $\dot{\epsilon}o$ into $o\tilde{v}$, the Ionic, Doric, and Æolic contracted the same into $\epsilon\tilde{v}$; as, $\epsilon\mu\epsilon\tilde{v}$, $\sigma\epsilon\tilde{v}$.

5. In the dative, the Æolians and Dorians said also $\dot{\epsilon}\mu\dot{\iota}\nu$ and $\tau\dot{\iota}\nu$, whence $\tau\dot{\iota}\nu\eta$, and the Tarentine $\dot{\epsilon}\mu\dot{\iota}\nu\eta$, arose. For the enclitic $\sigma o\iota$ the epic poets and Herodotus use $\tau o\iota$.

6. In the dual the forms $\nu\tilde{\phi}$, $\nu\tilde{\phi}\nu$; $\sigma\phi\tilde{\phi}$, $\sigma\phi\tilde{\phi}\nu$, are Attic. In the plural, $\dot{\eta}\mu\tilde{e}i\varsigma$ and $\dot{\nu}\mu\tilde{e}i\varsigma$ come from $\dot{\eta}\mu\tilde{e}i\varsigma$ and $\dot{\nu}\mu\tilde{e}i\varsigma$. Instead of $\dot{\eta}\mu\tilde{e}i\varsigma$ the Æolians and Dorians said $\ddot{a}\mu\epsilon\varsigma$ or $\ddot{a}\mu\epsilon\varsigma$, and $\ddot{a}\mu\mu\epsilon\varsigma$; and for $\dot{\nu}\mu\tilde{e}i\varsigma$, $\dot{\nu}\mu\acute{e}\varsigma$ and $\dot{\nu}\mu\mu\epsilon\varsigma$.

 The genitive plural is lengthened by the poets into ἡμείων, ὑμείων. The Æolians and Dorians changed as

usual the $\dot{\eta}$ into a; as, $\dot{a}\mu\dot{\epsilon}\omega\nu$, $\dot{a}\mu\tilde{\omega}\nu$, and $\ddot{a}\mu\mu\omega\nu$.

8. In the dative plural, the old dialect, and the Æolic

and Doric, had ἀμῖν, ἄμιν, ἀμίν, ἄμμι; ἴμιν, ἴμμι, and

υμμι.

9. In the accusative plural, the Dorians said ἀμέ, ἀμέ, and ἄμμε, ἄμμε; and also ὑμέ, ὔμμε, the latter being used

likewise by the Æolians.

10. Instead of the accusative $a\dot{v}\tau\acute{o}v$, we find, particularly in the poets, the form $\mu\nu$ of all three genders. Another form is $\nu\iota\nu$, which occurs in Pindar, and is the only one employed by the tragedians. This form $\nu\iota\nu$ is also used for $a\dot{v}\tau\acute{o}v\varsigma$, $a\dot{v}\tau\acute{a}\varsigma$, $a\dot{v}\tau\acute{a}$.

11. The dative $\sigma\phi i$ for $\sigma\phi i\sigma \iota$ occurs in Homer and elsewhere. The tragedians appear to have used $\sigma\phi i\nu$ alone. The poets sometimes, though very rarely, employ it for the

dative singular also.

12. In the poets, too, the form $\sigma\phi\dot{\epsilon}$ (abbreviated from $\sigma\phi\omega\dot{\epsilon}$) occurs, which is sometimes used as the accusative plural in all genders, for $a\dot{v}\tau o\dot{v}\varsigma$, $a\dot{v}\tau\dot{a}\varsigma$, $a\dot{v}\tau\dot{a}$; and sometimes, also, as the accusative singular, instead of $a\dot{v}\tau\dot{o}v$, $a\dot{v}\tau\dot{\eta}v$, $a\dot{v}\tau\dot{o}$; and also, again, as a pronoun reflexive for $\dot{\epsilon}av\tau\dot{o}v$.

2. Possessives.

1. The form $\dot{\epsilon}\delta\varsigma$, $\dot{\epsilon}\acute{\eta}$, $\dot{\epsilon}\delta\nu$, occurs only in the singular in the Ionic and Doric writers, and in the poets. Instead of this is used the abbreviated form $\delta\varsigma$. Neither $\dot{\epsilon}\delta\varsigma$ nor $\delta\varsigma$ is ever employed by the Attic prose writers; but $\delta\varsigma$ for $\dot{\epsilon}\delta\varsigma$ occurs several times in the tragedians.

2. Instead of ἡμέτερος, the Dorians employed ἀμός. This same ἀμός was likewise used for ἐμός, as ἡμεῖς for

έγώ. The Æolians said ἄμμος and ἀμμέτερος.

3. The form $\sigma\phi\epsilon\tau\epsilon\rho\sigma\varsigma$ is used by the later Alexandrian poets for the pronoun possessive of the first and second person plural, and in one instance even for $\epsilon\mu\delta\varsigma$.

4. The form $\sigma\phi\omega t\tau\varepsilon\rho\sigma\varsigma$ occurs only once (Il. 1, 216).

Νωΐτερος is found only in the Ionic poets.

3. Pronoun Definite.

This has already been considered in the remarks under the personal pronouns, § 5, &c.

4. Reflexives.

1. The reflexive pronouns are formed by the union of the genitives $\dot{\epsilon}\mu\dot{\epsilon}o$, $\sigma\dot{\epsilon}o$, $\ddot{\epsilon}o$, with the pronoun $a\dot{v}\tau\dot{o}\varsigma$, in all the cases except the nominative.

2. Strictly speaking, $\ell\mu a\tilde{v}\tau ov$ and $\sigma\epsilon a\tilde{v}\tau ov$ have no plural. A form for this number, however, is generally substituted, consisting of $\dot{\eta}\mu\epsilon\tilde{\iota}\varsigma$ $a\dot{v}\tau o\acute{\iota}$ and $\dot{v}\mu\epsilon\tilde{\iota}\varsigma$ $a\dot{v}\tau o\acute{\iota}$, declined separately.

3. The pronoun $\dot{\epsilon}av\tau o\tilde{v}$ is declined throughout the plural as one word; yet we also find $\sigma\phi\tilde{\omega}\nu$ $a\dot{v}\tau\tilde{\omega}\nu$, $\sigma\phi(\sigma\iota\nu)$ $a\dot{v}\tau\tilde{\omega}\zeta$,

σφᾶς αὐτούς, &c.

4. Properly, according to the composition, only the genitive of these pronouns should have been in use; and it is owing to an arbitrary usage that $\hat{\epsilon}\mu\hat{\epsilon}o$, &c., are compounded

with the dative, accusative, &c., of αὐτός.

5. Among the Attics, these pronouns are reflexive only, referring to the person implied in the verb, without any particular emphasis derived from $a\dot{v}\tau\dot{o}\varsigma$. Thus, $\ddot{\varepsilon}\tau\nu\psi a\dot{\varepsilon}\mu av\tau\dot{o}v$, "I struck myself" (as, in English, "I wash myself"). When the Attic writers, on the other hand, wish to make $a\dot{v}\tau\dot{o}\varsigma$ emphatic, they separate the pronouns, and place $a\dot{v}\tau\dot{o}\varsigma$ first. Thus, $\pi\rho\dot{o}\varsigma$ $a\dot{v}\tau\dot{o}v$ $\sigma\varepsilon$, "against thee thyself." A similar usage prevails in Homer and Herodotus.

5. Demonstrative.

- 1. Instead of $\delta\delta\varepsilon$, $\eta\delta\varepsilon$, $\tau\delta\delta\varepsilon$, where the enclitic $\delta\varepsilon$ is annexed to the article, in order to give it greater force, the Attics say $\delta\delta\iota$, $\eta\delta\iota$, $\tau\delta\iota$, which is analogous to the Latin hicce.
- 2. Homer annexes the termination of the case to the $\delta \varepsilon$; as, $\tau o \tilde{\iota} \sigma \delta \varepsilon \sigma \iota$, $\tau o \tilde{\iota} \sigma \delta \varepsilon \sigma \sigma \iota$, &c.
- 3. Instead of $\tau o \tilde{\iota} \sigma \delta \varepsilon$, the form $\tau o \iota \sigma \delta \delta \varepsilon$ is common in the tragic writers, with the accent on the penult, because the enclitic $\delta \varepsilon$ draws the accent of the principal word to itself.
- 4. $O\vec{v}\tau o\varsigma$ is used as an emphatic mode of address, and, therefore, as a vocative, "thou there," like the Latin heus.
- 5. The Attics annex ι to this pronoun in all cases and genders, to give a stronger emphasis, in which case it receives an accent; as, $\tau o \nu \tau o v \dot{t}$, $\tau a \nu \tau \eta \dot{t}$, &c. In the neuter, this ι takes the place of o and a; as, $\tau o \nu \tau \dot{\iota}$, $\tau a \nu \tau \dot{\iota}$.

6. The Attics sometimes used τοῦτον for τοῦτο, τοσοῦ-

τον for τοσοῦτο, τοιοῦτον for τοιοῦτο. This appears to have arisen from their attachment to the ν ἐφελκυστικόν. In the same way, the Attics frequently said ταὐτόν for τὸ αὐτό.

6. Relative.

1. Homer says $\delta \tau \iota \varsigma$ for $\delta \sigma \tau \iota \varsigma$, where δ is a prefix syllable, as in $\delta \pi o \tilde{\iota} o \varsigma$, $\delta \pi \delta \sigma o \varsigma$, &c., and he retains, with the rest of the Ionic writers, the δ unchanged in all the cases; as, $\delta \tau \varepsilon \nu$ for $o \tilde{\nu} \tau \iota \nu o \varsigma$, $\delta \tau \varepsilon \omega$ for $\tilde{\omega} \tau \iota \nu \iota$, &c. The Attics retained similar forms in the genitive and dative singular, namely, $\delta \tau o \nu$ for $o \tilde{\nu} \tau \iota \nu o \varsigma$, and $\delta \tau \omega$ for $\tilde{\omega} \tau \iota \nu \iota$. The full form is very rare in the Attic poets.

2. Instead of the plural $\ddot{\alpha}\tau\iota\nu\alpha$, Homer and Herodotus have $\ddot{\alpha}\sigma\sigma\alpha$, from the Doric $\sigma\dot{\alpha}$ for $\tau\iota\nu\dot{\alpha}$. The Attics, instead

of this, say ἄττα.

7. Indefinite.

- 1. The Ionians said for $\tau\iota\nu\delta\varsigma$, $\tau\iota\nu\iota$, &c., $\tau\epsilon o$ and $\tau\epsilon \omega$. The Attics contracted τov , $\tau \omega$, in all the genders, for $\tau\iota\nu\delta\varsigma$ and $\tau\iota\nu\iota$.
- 2. Instead of the neuter plural $\tau\iota\nu\dot{\alpha}$, the Attics said, in certain combinations, particularly with adjectives, $\check{a}\tau\tau a$; as, $\check{a}\lambda\lambda'$ $\check{a}\tau\tau a$; $\tau\iota\iota a\tilde{\nu}\tau'$ $\check{a}\tau\tau a$.

XXV. VERB.

- 1. Greek verbs are of two kinds, those ending in ω and those in $\mu\iota$.
- 2. Verbs in ω are of two classes: 1. Those that have a consonant before ω ; as, $\tau \acute{\nu} \pi \tau \omega$, " I strike;" $\lambda \acute{\epsilon} \gamma \omega$, " I say;" and, 2. Those which have a vowel, a, ϵ , o, before it; as, $\tau \iota \mu \acute{a} \omega$, " I honour;" $\phi \iota \lambda \acute{\epsilon} \omega$, " I love;" $\chi \rho \nu \sigma \acute{\epsilon} \omega$, " I gild."
- 3. Verbs in ω , with a consonant preceding the termination, are called *Barytone Verbs*, because, as they have the acute accent on the penult of the present, the grave accent $(\beta a \rho v \varsigma \tau \acute{o} v o \varsigma)$ necessarily falls on the last syllable.
- 4. Verbs in ω , preceded by a vowel, are called *Contracted Verbs*, because the ω is contracted by the Attics, together with the preceding vowel, into one vowel; and as, after this contraction, a circumflex is placed over the ω , they are also styled by some *Circumflex Verbs*.
- 5. These contracted verbs, however, are not at all different from the barytones, since it is only necessary to contract them in the present and imperfect.

PARTS OF THE VERB.

- 1. The Greek verb has three voices, Active, Passive, and Middle, and five moods; the Indicative, Imperative, Optative, Subjunctive, and Infinitive.
- 2. The tenses are nine in number, namely, the Present, Imperfect, Perfect, Pluperfect, First and Second Future, First and Second Aorist, and, in the passive, the Third Future, or, as it is less correctly styled, the Paulo-post-futurum.
 - 3. The numbers are three, Singular, Dual, and Plural.

The Verb 'Euuí, to be.

INDICATIVE MOOD.

PRESENT TENSE.

IMPERFECT, $\tilde{\eta}\nu$, I was.

Future, ἔσομαι, I will be.

S. ξσομαι, ἔσει, ἔσεται, D. ἐσόμεθον, ἔσεσθον, ἔσεσθον, ἔσεσνται. P. ἐσόμεθα, ἔσεσθε, ἔσονται.

IMPERATIVE MOOD.

PRESENT AND IMPERFECT, logitimes delta d

S. \emph{lobe} or $\emph{e}\sigma o$, $\emph{e}\sigma \tau \omega$, $\emph{e}\sigma \tau \omega$, $\emph{e}\sigma \tau \omega v$, $\emph{e}\sigma \tau \omega v$, $\emph{e}\sigma \tau \omega \sigma v$.

OPTATIVE MOOD.

Present and Imperfect, είην, may I be.

S. $\vec{\epsilon}i\eta\nu$, $\vec{\epsilon}i\eta\varsigma$, $\vec{\epsilon}i\eta$, $\vec{\epsilon}i\eta$, $\vec{\epsilon}i\eta\tau o\nu$, $\vec{\epsilon}i\eta\tau a\nu$, $\vec{\epsilon}i\eta a\nu$ or $\vec{\epsilon}le\nu$.

FUTURE, ἐσοίμην, may I be about to be.

S. ἐσοίμην, ἔσοιο, ἔσοιτο, D. ἐσοίμεθον, ἔσοισθον, ἐσοίσθην, P. ἐσοίμεθα, ἔσοισθε, ἔσοιντο.

SUBJUNCTIVE MOOD.

PRESENT AND IMPERFECT, &, I may be.

S. $\vec{\omega}$, $\vec{\eta}c$, $\vec{\eta}$, $\vec{\eta}$, $\vec{\eta}$, $\vec{\eta}$, $\vec{\eta}$ $\vec{\tau}$ $\vec{\tau}$

INFINITIVE MOOD.

PRESENT AND IMPERFECT.

εἶναι, to be.

FUTURE.

ἔσεσθαι, to be about to be.

PARTICIPLES.

PRESENT.

N. ων, G. οντος, οὖσα, οὖσης.

ŏν,

ον, ὄντος, &c.

FUTURE.

Ν. ἐσόμενος, G. ἐσομένου, έσομένη, έσομένης, ἐσόμενον, ἐσομένου, &c

VERBS IN ω.

1. There are four conjugations of verbs in ω , distinguished from each other by the termination of the first future active.\(^1\) Thus:

The First Conjugation makes the future in $\psi\omega$; as, $\tau \dot{\nu} \pi \tau \omega$, $\tau \dot{\nu} \psi \omega$; $\lambda \epsilon i \pi \omega$, $\lambda \epsilon i \psi \omega$; $\dot{\rho} \dot{\alpha} \pi \tau \omega$, $\dot{\rho} \dot{\alpha} \psi \omega$.

The Second Conjugation makes the future in $\xi\omega$; as, $\lambda \dot{\epsilon} \gamma \omega$, $\lambda \dot{\epsilon} \dot{\xi} \omega$; $\tau \dot{\alpha} \sigma \sigma \omega$, $\tau \dot{\alpha} \dot{\xi} \omega$; $\ddot{\alpha} \rho \chi \omega$, $\ddot{\alpha} \rho \xi \omega$.

The Third Conjugation makes the future in $\sigma\omega$; as, $\tau i\omega$, $\tau i\sigma\omega$; $\pi \epsilon i\theta\omega$, $\pi \epsilon i\sigma\omega$; $\sigma \kappa \epsilon \nu i\sigma\omega$, $\sigma \kappa \epsilon \nu i\sigma\omega$.

The Fourth Conjugation has a liquid before ω in the termination of the future; as, $\psi \acute{a} \lambda \lambda \omega$, $\psi a \lambda \widetilde{\omega}$; $\sigma \pi \epsilon i - \rho \omega$, $\sigma \pi \epsilon \rho \widetilde{\omega}$; $\mu \acute{e} \nu \omega$, $\mu \acute{e} \nu \widetilde{\omega}$.

2. When the first person plural ends in $\mu \epsilon \nu$, the first person of the dual is wanting. In other words, the first person dual is wanting throughout the whole of the active form, and in the acrists of the passive.²

^{1.} We have followed, for convenience' sake, the common arrangement, by which verbs in ω are divided into four conjugations. The simplest and truest plan, however, is to divide all Greek verbs into merely two conjugations, namely, verbs in ω and verbs in $\mu\iota$.

2. Here, again, we have followed the ordinary phraseology. In truth,

- 3. In the present, perfect, and future of the indicative, which are called *primary tenses*, and throughout the subjunctive mood, the second and third persons dual are the same, and end in $o\nu$.
- 4. But in the imperfect, pluperfect, and the two agrists of the indicative, which are called the *historical tenses*, as referring to what is past, and throughout all the optative mood, the third person dual ends always in $\eta \nu$.
- 5. In the active voice, the primary tenses always end in $\sigma\iota$ with the moveable ν ; as, $-o\nu\sigma\iota\nu$, $-a\sigma\iota\nu$; $-o\nu\sigma\iota$, $-a\sigma\iota$; but in the historical tenses the form always terminates in a fixed ν ; as, $o\nu$, $a\nu$, $\varepsilon\iota\sigma a\nu$, $\eta\sigma a\nu$.
- 6. In the passive, the primary and historical tenses are distinguished throughout the singular also, and in all the third persons plural. The primary tenses have $\mu a \iota$ in the first person of the singular, the historical always $\mu \eta \nu$; and where the former have $\tau a \iota$, the latter have always τo .

ACTIVE VOICE.

τύπτω, " I strike."

Present, τύπτω; First Future, τύψω; Perfect, τέτυφά.1

Moods and Tenses.

| | Indic. | Imper. | Optat. | Subj. | Infin. | Part. |
|------------------------|---------------------------------|----------|--------|-------|----------------|------------------------|
| Present, Imperfect, | τύπτ-ω, ἔτυπτ-ον, } | τύπτ-ε, | -οιμι, | -ω, | -ειν, | -ων, |
| First Future, | τύψ-ω, | | -oiµi, | | <i>-ειν</i> , | $-\omega \nu$, |
| First Aorist, | ἔτυψ-α, | τύψ-ου, | -αιμι, | -ω, | -at, | <i>-ας</i> , |
| Perfect, Pluperfect, | τέτυφ-α, } | τέτυφ-ε, | -οιμι, | -ω, | -έναι, | -ώς, |
| Second Aorist, | ἔτυπ-ου, | τύπ-ε, | -οιμι, | -ω, | -ε <i>ι</i> ν, | -ω̃ν, |
| Second Future, | $\tau v \pi - \tilde{\omega}$, | | -οΐμι, | | -ε <i>ι</i> ν, | $-\tilde{\omega}\nu$. |

however, the dual is the same in form with the plural, in the tenses referred to; for the dual itself is only an ancient plural.

1. This is called *conjugating*, namely, giving the present, first future, and perfect of a verb; or, in place of the perfect, the first agrist.

Numbers and Persons,

INDICATIVE MOOD.

PRESENT, I strike.

| Sing. τύπτ-ω, | τύπτ-εις, | τύπτ-ει, |
|------------------|------------|------------|
| Dual. | τύπτ-ετον, | τύπτ-ετον, |
| Plur. τύπτ-ομεν. | τύπτ-ετε. | τύπτ-ουσι. |

IMPERFECT, I was striking.

| S. ἔτυπτ-ον, | ἔτυπτ-ες, | ξτυπτ-ε, |
|----------------|-------------|-------------|
| D. | έτύπτ-ετον, | έτυπτ-έτην, |
| Ρ. ἐτύπτ-ομεν, | ἐτύπτ-ετε, | έτυπτ-ον. |

FIRST FUTURE, I shall or will strike.

| S. τύψ-ω, | τύψ-εις, | τύψ-ει, |
|--------------|-----------|-----------|
| D. | τύψ-ετον, | τύψ-ετον, |
| Ρ. τύψ-ομεν, | τύψ-ετε, | τύψ-ουσι. |

FIRST AORIST, I (once) struck.

| S. ἔτυψ-α, | ἔτυψ-ας, | ἔτυψ-ε, |
|---------------|------------|------------|
| D. | ἐτύψ-ατον, | ἐτυψ-άτην, |
| Ρ. ἐτύψ-αμεν, | ἐτύψ-ατε, | ξτυψ-αν. |

PERFECT, I have struck.

| S. τέτυφ-α, | τέτυφ-ας, | τέτυφ-ε, |
|----------------|-------------|-------------|
| D. | τετύφ-ατον, | τετύφ-ατον, |
| Ρ. τετύφ-αμεν, | τετύφ-ατε, | τετύφ-ασι. |

PLUPERFECT, I had struck.

| S. ἐτετύφ-ειν, | έτετύφ-εις, | ἐτετύφ-ει , |
|------------------|---------------|--------------------|
| D. | έτετύφ-ειτον, | έτετυφ-είτην, |
| Ρ. ἐτετύφ-ειμεν, | έτετύφ-ειτε, | έτετύφ-εισαν. |

SECOND AORIST, I (once) struck.

| S. ἔτυπ-ου, | ἔτυπ-ες, | έτυπ-ε, |
|---------------|------------|------------|
| D. | ἐτύπ-ετον, | έτυπ-έτην, |
| Ρ. ἐτύπ-ομεν, | ἐτύπ-ετε, | ἔτυπ-ον. |

SECOND FUTURE, I shall or will strike.

| S. τυπ-ω, | τυπ-εῖς, | τυπ-εῖ, |
|---------------|------------|------------|
| D. | τυπ-εῖτον, | τυπ-εῖτον, |
| Ρ. τυπ-οῦμεν, | τυπ-εῖτε, | τυπ-οῦσι. |

IMPERATIVE MOOD.

PRESENT, be striking.

| | | | _ |
|----|------------|----|--------------|
| S. | τύπτ-ε, | | τυπτ-έτω, |
| D. | τύπτ-ετον, | | τυπτ-έτων, |
| P. | τύπτ-ετε, | *, | τυπτ-έτωσαν. |

FIRST AORIST, strike.

| S. τύψ-ον, | | τυψ-άτω, |
|--------------|-----|-------------|
| D. τύψ-ατον, | | τυψ-άτων, |
| Ρ. τύψ-ατε, | 1.0 | τυψ-άτωσαν. |

Perfect, have struck.

| S. | τέτυφ-ε, | | τετυφ-έτω, |
|----|-------------|--|---------------|
| D. | τετύφ-ετον, | | τετυφ-έτων, |
| Ρ. | τετύφ-ετε, | | τετυφ-έτωσαν. |

SECOND AORIST, strike.

| S. | τύπ-ε, | | τυπ-έτω, |
|----|-----------|--|-------------|
| D. | τύπ-ετον, | | τυπ-έτων, |
| Ρ. | τύπ-ετε, | | τυπ-έτωσαν. |

OPTATIVE MOOD.1

PRESENT, may I be striking.

| S. | τύπτ-οιμι, | τύπτ-οις, | τύπτ-οι, |
|----|-------------|-------------|-------------|
| D. | | τύπτ-οιτον, | τυπτ-οίτην, |
| P. | τύπτ-οιμεν, | τύπτ-οιτε, | τύπτ-οιεν. |

FIRST FUTURE, may I hereafter strike.

| S. τύψ-οιμι, | τύψ-οις, | τύψ-οι, |
|---------------|------------|------------|
| D. | τύψ-οιτον, | τυψ-οίτην, |
| Ρ. τύψ-οιμεν, | τύψ-οιτε, | τύψ-οιεν. |

FIRST AORIST, may I have struck.

| | τύψ-αιμι, | τύψ-αις, | τύψ-αι, |
|----|------------|------------|------------|
| D. | | τύψ-αιτον, | τυψ-αίτην, |
| P. | τύψ-αιμεν, | τύψ-αιτε, | τύψ-αιεν. |

ÆOLIC FIRST AORIST.

| S. | τύψ-εια, | τύψ-ειας, | τύψ-ειε, |
|----|-------------|-------------|-------------|
| D. | | τυψ-είατου, | τυψ-ειάτην, |
| Ρ. | τυψ-είαμεν, | τυψ-είατε, | τύψ-ειαν. |

^{1.} We have here given to the optative its genuine meaning, as indicating a wish. The other meanings, "might," "could," "would," &c., are only attached to it when connected with the particle av, &c.

PERFECT, may I have struck.

| S. τετύφ-οιμι, | τετύφ-οις, | τετύφ-οι, |
|-----------------|--------------|--------------|
| D. | τετύφ-οιτον, | τετυφ-οίτην, |
| Ρ. τετύφ-οιμεν, | τετύφ-οιτε, | τετύφ-οιεν. |

SECOND AORIST, may I have been striking.

| S. τύπ-οιμι, | $\tau \dot{v}\pi$ - $o\iota \varsigma$, | τύπ-οι, |
|---------------|--|------------|
| D. | τύπ-οιτον, | τυπ-οίτην, |
| Ρ. τύπ-οιμεν, | τύπ-οιτε, | τύπ-οῖεν. |

SECOND FUTURE, may I hereafter strike.

| S. τυπ-οῖμι, | τυπ-οῖς, | τυπ-οῖ, |
|---------------|------------|------------|
| D. | τυπ-οῖτον, | τυπ-οίτην, |
| Ρ. τυπ-οῖμεν, | τυπ-οῖτε, | τυπ-οῖεν. |

SUBJUNCTIVE MOOD.

PRESENT, I may strike.

| S. τύπτ-ω, | τύπτ-ης, | τύπτ-η, |
|---------------|------------|------------|
| D. | τύπτ-ητου, | τύπτ-ητου, |
| Ρ. τύπτ-ωμεν, | τύπτ-ητε, | τύπτ-ωσι. |

FIRST AORIST, I may have struck.

| S. τύψ-ω, | τύψ-ης, | τύψ-η, |
|--------------|-----------|-----------|
| D. | τύψ-ητον, | τύψ-ητου, |
| Ρ. τύψ-ωμεν, | τύψ-ητε, | τύψ-ωσι. |

Perfect, I may have been striking.

| S. τετύφ-ω, | τετύφ-ης, | τετύφ-η, |
|----------------|-------------|-------------|
| D. | τετύφ-ητον, | τετύφ-ητον, |
| Ρ. τετύφ-ωμεν, | τετύφ-ητε, | τετύφ-ωσι. |

SECOND AORIST, I may have struck.

| S. τύπ-ω, | τυπ-ης, | $\tau v \pi - \eta$, |
|--------------|----------------------------------|---------------------------------------|
| D. | $\tau v \pi - \eta \tau o \nu$, | τυπ-ητον, |
| Ρ. τύπ-ωμεν, | τυπ-ητε, | $\tau v\pi$ - $\omega \sigma \iota$. |

INFINITIVE MOOD.

PRESENT, τύπτ-ειν, to strike.
First Future, τύψ-ειν, to be going to strike.
First Aorist, τύψ-αι, to have struck.
Perfect, τετυφ-έναι, to have been striking.
Second Aorist, τυπ-εῖν, to have struck.
Second Future, τυπ-εῖν, to be going to strike.

PARTICIPLES.

Ν. τυπτ-ων, τύπτ-ουσα, τύπτ-ου, G. τύπτ-ουτος, τυπτ-ούσης, τύπτ-ουτος, &c.

FIRST FUTURE, going to strike.

 $\begin{array}{lll} N. & \tau \dot{\nu} \psi - \omega \nu, & \tau \dot{\nu} \psi - o \nu \sigma a, & \tau \dot{\nu} \psi - o \nu, \\ G. & \tau \dot{\nu} \psi - o \nu \tau \sigma \varsigma, & \tau \dot{\nu} \psi - o \nu \tau \sigma \varsigma, & \tau \dot{\nu} \psi - o \nu \tau \sigma \varsigma. \end{array}$

FIRST AORIST, having struck.

N. τύψ-aς, τύψ-aσa, τύψ-aν, G. τύψ-aντος, τυψ-άσης, τύψ-αντος.

Perfect, who has been striking.

 $\begin{array}{lll} \mathbf{N}. \ \tau \epsilon \tau \nu \phi - \omega \varsigma, & \tau \epsilon \tau \nu \phi - \nu i a, & \tau \epsilon \tau \nu \phi - \delta \varsigma, \\ \mathbf{G}. \ \tau \epsilon \tau \nu \phi - \delta \tau \sigma \varsigma, & \tau \epsilon \tau \nu \phi - \nu i a \varsigma, & \tau \epsilon \tau \nu \phi - \delta \tau \sigma \varsigma. \end{array}$

SECOND AORIST, having struck.

SECOND FUTURE, going to strike.

Ν. τυπ- $\tilde{ω}v$, τυπ- $\tilde{ο}\tilde{υ}σ$ α, τυπ- $\tilde{ο}\tilde{υ}v$, G. τυπ- $\tilde{ο}\tilde{υ}ντος$, τυπ- $\tilde{ο}\tilde{υ}ντος$. τυπ- $\tilde{ο}\tilde{υ}ντος$.

PASSIVE VOICE.

The Moods and Tenses.

| | Indic. | Imper. | Optat. | Subj. | Infin. | Part. |
|----------------------------|---------------------------------------|-----------|------------------------------|---------------------------|--------------------|-------------------------------|
| | τύπτομαι, } ἐτυπτόμην, } | τύπτ-ου, | 1 | | | -όμενος, |
| 1 | τέτυμμαι, } ἐτετύμμην, } | τέτυ-ψο, | -μμένος, εἰήν, | | | -μμένος, |
| 1st Aorist, 1st Future, | έτύφθην, τυφθήσ-ομαι, | τύφ-θητι, | -θείην, -οίμην, | $-\theta \tilde{\omega},$ | -θῆναι, -εσθαι, | -θείς, -όμενος, |
| | ἐτύπην, τυπήσ-ομαι, τετύψ-ομαι, | τύπ-ηθι, | -είην, -οίμην, -οίμην, | -ῶ, | 1 | -είς, -όμενος, -όμενος. |

Numbers and Persons.

INDICATIVE MOOD.

PRESENT, I am struck.

| S. τύπτ-ομαι, | $\tau \acute{v}\pi \tau - \varepsilon \iota$, 1 | τύπτ-εται, |
|-----------------|--|-------------|
| D. τυπτ-όμεθον, | τύπτ-εσθον, | τύπτ-εσθον, |
| Ρ τυπτ-όμεθα | τύπτ-εσθε | τύπτ-ουται |

IMPERFECT, I was in the act of being struck.

| S. | έτυπτ-όμην, | ἐτύπτ-ου, | ἐτύπτ-ετο, |
|----|---------------|--------------|--------------|
| D. | έτυπτ-όμεθον, | έτύπτ-εσθον, | έτυπτ-έσθην, |
| P. | έτυπτ-όμεθα, | έτύπτ-εσθε. | έτύπτ-οντο. |

Perfect, I have been struck.

| S. τέτυμ-μαι, | τέτυψ-αι, | τέτυπτ-αι, |
|-----------------|------------|--------------------|
| D. τετύμ-μεθον, | τέτυφ-θου, | τέτυφ-θον, |
| Ρ. τετύμ-μεθα, | τέτυφ-θε, | τετυμ-μένοι, είσί. |

PLUPERFECT, I had been struck.

| S. | έτετύμ-μην, | ἐτέτυψ-ο, | ἐτέτυπτ-ο, |
|----|---------------|-------------|-------------------|
| | ἐτετύμ-μεθον, | έτέτυφ-θον, | ἐτετύφ-θην, |
| | | ἐτέτυφ-θε, | τετυμ-μένοι ήσαν. |

FIRST AORIST, I was struck.

| S. ἐτύφ-θην, | <i>ἐτύφ-θης</i> , | <i>ἐτύφ-θη</i> , |
|----------------|---------------------|------------------|
| D. | <i>ἐτύφ-θητον</i> , | έτυφ-θήτην, |
| Ρ. ἐτύφ-θημεν, | ἐτύφ-θητε, | έτύφ-θησαν. |

FIRST FUTURE, I shall be struck.

| S. | τυφ-θήσομαι, | τυφ-θήσει, | τυφ-θήσεται, |
|----|----------------|---------------|---------------|
| D. | τυφ-θησόμεθου, | τυφ-θήσεσθον, | τυφ-θήσεσθου, |
| P | τυφ-θησόμεθα | τυφ-θήσεσθε | τυφ-θήσουται. |

SECOND AORIST, I was struck.

| S. | ἐτύπ-ην, | ἐτύπ-ης, | έτύπ-η, |
|----|------------|------------|----------------|
| D. | | ἐτύπ-ητον, | έτυπ-ήτην, |
| P. | ἐτύπ-ημεν, | ἐτύπ-ητε, | ἐτύπ-ησαν. |

SECOND FUTURE, I shall be struck.

| S. τυπ-ήσομαι, | τυπ-ήσει, | τυπ-ήσεται, |
|------------------|--------------|--------------|
| D. τυπ-ησόμεθου, | τυπ-ήσεσθου, | τυπ-ήσεσθου, |
| Ρ. τυπ-ησόμεθα, | τυπ-ήσεσθε. | τυπ-ήσονται. |

^{1.} We have given in this, and the other second persons, the Attic termination in $\epsilon\iota$, as more correct than the common termination in η .

THIRD FUTURE, I shall continue to be struck.

S. τετύψ-ομαι, τετύψ-ει, τετύψ-εται, D. τετυψ-όμεθον, τετύψ-εσθον, τετύψ-εσθον, τετύψ-ονται.

IMPERATIVE MOOD.

PRESENT, be struck.

S. τύπτ-ου, τυπτ-έσθω, D. τύπτ-εσθου, τυπτ-έσθων, P. τύπτ-εσθε, τυπτ-έσθωσαν.

Perfect, have been struck.

 $\begin{array}{lll} \mathbf{S}. & \tau \acute{\epsilon} \tau \upsilon \psi \emph{-} o, & \tau \epsilon \tau \acute{\upsilon} \phi \emph{-} \theta \omega, \\ \mathbf{D}. & \tau \acute{\epsilon} \tau \upsilon \phi \emph{-} \theta \emph{o} \upsilon, & \tau \epsilon \tau \acute{\upsilon} \phi \emph{-} \theta \omega \upsilon, \\ \mathbf{P}. & \tau \acute{\epsilon} \tau \upsilon \phi \emph{-} \theta \emph{e}, & \tau \epsilon \tau \acute{\upsilon} \phi \emph{-} \theta \omega \sigma \emph{a} \upsilon. \end{array}$

FIRST AORIST, be struck.

S. $\tau \dot{\nu} \phi - \theta \eta \tau \iota$, $\tau \nu \phi - \theta \dot{\eta} \tau \omega$, D. $\tau \dot{\nu} \phi - \theta \dot{\eta} \tau \omega \nu$, $\tau \nu \phi - \theta \dot{\eta} \tau \omega \nu$, P. $\tau \dot{\nu} \phi - \theta \dot{\eta} \tau \omega \nu$, $\tau \nu \phi - \theta \dot{\eta} \tau \omega \sigma \omega \nu$.

SECOND AORIST, be struck.

S. $\tau \dot{\nu}\pi - \eta \theta \iota$, $\tau \nu \pi - \dot{\eta} \tau \omega$, D. $\tau \dot{\nu}\pi - \dot{\eta} \tau \sigma \nu$, $\tau \nu \pi - \dot{\eta} \tau \omega \nu$, P. $\tau \dot{\nu}\pi - \dot{\eta} \tau \varepsilon$, $\tau \nu \pi - \dot{\eta} \tau \omega \sigma \alpha \nu$.

OPTATIVE MOOD.

PRESENT, may I be in the act of being struck.

S. τυπτ-οίμην, τύπτ-οιο, τύπτ-οιτο, D. τυπτ-οίμεθον, τύπτ-οισθον, τυπτ-οίσθην, τυπτ-οίμεθα, τύπτ-οισθε, τύπτ-οιντο.

Perfect, may I have been struck.

S. τετυμ-μένος εἴην, εἴης, εἴης, D. τετυμ-μένω, εἴητον, εἰήτην, P. τετυμ-μένοι εἴημεν, εἴητε, εἴησαν.

FIRST AORIST, may I have been struck.

FIRST FUTURE, may I be struck hereafter.

| S. τυφ-θησοίμην, | τυφ-θήσοιο, | τυφ-θήσοιτο, |
|--------------------|----------------|----------------|
| D. τυφ-θησοίμεθον, | τυφ-θήσοισθον, | τυφ-θησοίσθην, |
| P. τυφ-θησοίμεθα, | τυφ-θήσοισθε, | τυφ-θήσοιντο. |

SECOND AORIST, may I have been struck.

| S. τυπ-είην, | τυπ-είης, | τυπ-είη, |
|----------------|-------------|-------------|
| D. | τυπ-είητον, | τυπ-ειήτην, |
| Ρ. τυπ-είημεν, | τυπ-είητε, | τυπ-είησαν. |

SECOND FUTURE, may I be struck hereafter.

| S. τυπ | -ησοίμην, | τυπ-ήο | юю, | $\tau v \pi - v$ | ήσοιτο, |
|----------------|-------------|--------|---------|------------------|-----------|
| | -ησοίμεθον, | τυπ-ήο | σισθον, | τυπ- | ησοίσθην, |
| P. $\tau v\pi$ | -ησοίμεθα, | τυπ-ήσ | τοισθε, | $\tau v \pi$ -1 | ήσοιντο. |

THIRD FUTURE, may I continue to be struck hereafter.

| S. τετυψ-οίμην, | τετύψ-οιο, | τετύψ-οιτο, |
|-------------------|---------------|---------------|
| D. τετυψ-οίμεθον, | τετύψ-οισθον, | τετυψ-οίσθην, |
| Ρ. τετνψ-οίμεθα, | τετύψ-οισθε, | τετύψ-οιντο. |

SUBJUNCTIVE MOOD.

PRESENT, I may be struck.

| S. τύπ-τωμαι, | τύπ-τη, | τύπτ-ηται, |
|-----------------|-------------|-------------|
| D. τυπ-τώμεθον, | τύπ-τησθον, | τύπτ-ησθον, |
| Ρ. τυπ-τώμεθα, | τύπ-τησθε, | τύπτ-ωνται. |

Perfect, I may have been struck.

| | τετυμ-μένος | | η̃ς, | ž, |
|----|-------------|-------|-------|-------|
| D. | τετυμ-μένω, | | ήτου, | ήτον, |
| P. | τετυμ-μένοι | ωμεν, | ήτε, | ώσι. |

FIRST AORIST, I may have been struck.

| S. $\tau v \phi - \theta \tilde{\omega}$, | $	au v\phi$ - $	heta 	ilde{\eta} arsigma $, | $	au v \phi$ - $	heta 	ilde{\eta}$, |
|--|---|--|
| D. | $\tau v \phi - \theta \tilde{\eta} \tau o v$, | $\tau v \phi - \theta \tilde{\eta} \tau o v$, |
| Ρ. τυφ-θωμεν, | $\tau v\phi$ - $\theta \tilde{\eta} \tau \varepsilon$, | τυφ-θῶσι. |

SECOND AORIST, I may have been struck.

| S. τυπ-ῶ, | $\tau v \pi - \tilde{\eta} \varsigma$, | $\tau v \pi - \tilde{\eta}$, |
|--------------|--|-------------------------------|
| D. | $\tau v \pi - \tilde{\eta} \tau o v$, | τυπ-ῆτον, |
| Ρ. τυπ-ῶμεν, | $\tau v \pi - \tilde{\eta} \tau \varepsilon$, | τυπ-ῶσι. |

INFINITIVE MOOD.

Present, τύπτ-εσθαι, to be struck.
Perfect, τέτυφ-θαι, to have been struck.
First Aorist, τυφ-θῆναι, to have been struck.
First Future, τυφ-θῆναι, to be going to be struck.
Second Aorist, τυπ-ῆναι, to have been struck.
Second Future, τυπ-ήσεσθαι, to be going to be struck.
Third Future, τετύψ-εσθαι, to be going to be continually struck.

PARTICIPLES.

PRESENT, being struck.

Ν. τυπτ-όμενος, τυπτ-ομένη, τυπτ-όμενον, τ υπτ-ομένον, τυπτ-ομένου.

Perfect, having been struck.

Ν. τετυμ-μένος, τετυμ-μένη, τετυμ-μένου, τ ετυμ-μένου, τετυμ-μένου, τετυμ-μένου.

FIRST AORIST, having been struck.

N. $\tau v \phi - \theta \epsilon i \zeta$, $\tau v \phi - \theta \epsilon i \sigma a$, $\tau v \phi - \theta \epsilon v$, G. $\tau v \phi - \theta \epsilon v \tau \sigma \varsigma$, $\tau v \phi - \theta \epsilon v \tau \sigma \varsigma$.

FIRST FUTURE, going to be struck.

Ν. τυφ-θησόμενος, τύφ-θησομένη, τυφ-θησόμενον, τυφ-θησομένον, τυφ-θησομένου. τ υφ-θησομένου.

SECOND AORIST, having been struck.

Ν. τυπ-είς, τυπ-εῖσα, τυπ-έν, G. τυπ-έντος, τυπ-είσης, τυπ-έντος.

SECOND FUTURE, going to be struck.

Ν. τυπ-ησόμενος, τυπ-ησομένη, τυπ-ησομένου, G. τυπ-ησομένου, τυπ-ησομένης, τυπ-ησομένου.

THIRD FUTURE, going to be continually struck.

 $\begin{array}{lll} \textbf{N}. \ \textit{tetu}\psi\text{-}\textit{ome}\textit{voc}, & \textit{tetu}\psi\text{-}\textit{ome}\textit{vot}, & \textit{tetu}\psi\text{-}\textit{ome}\textit{voc}, \\ \textbf{G}. \ \textit{tetu}\psi\text{-}\textit{ome}\textit{voc}, & \textit{tetu}\psi\text{-}\textit{ome}\textit{voc}, & \textit{tetu}\psi\text{-}\textit{ome}\textit{voc}. \end{array}$

MIDDLE VOICE.

The Moods and Tenses.

| | Indic. | Imper. | Optat. | Subj. | Infin. | Part. |
|--|----------------------------|----------|---------|------------------|--------------------|---|
| | τύπτ-ομαι, } ἐτυπτ-όμην, } | τύπτ-ου, | -οίμην, | -ωμαι, | -εσθαι, | -όμενος, |
| | τέτυπ-α, ξετετύπ-ειν, | τέτυπ-ε, | -οιμι, | -ω, | -έναι, | -ώς, |
| 1st Future, 1st Aorist, 2d Aorist, 2d Future, | ἐτυψ-άμην, ἐτυπ-όμην, | τύψ-αι, | | -ωμαι, -ωμαι, | -ασθαι, -έσθαι, | -όμενος, -άμενος, -όμενος, -ούμενος. |

Numbers and Persons.

The only tenses of the middle voice that differ from those of the active and passive of verbs in ω are the first aorists of the indicative, imperative, and optative, and the second future of the indicative.

INDICATIVE MOOD.

FIRST AORIST, I struck myself.

| S. ἐτυψ-άμην, | έτύψ-ω, | έτύψ-ατο, |
|-----------------|-------------|-------------|
| D. ἐτυψ-άμεθον, | έτύψ-ασθον, | έτυψ-άσθην, |
| Ρ. ἐτυψ-άμεθα, | ἐτύψ-ασθε, | έτύψ-αντο. |

SECOND FUTURE, I shall or will strike myself.

| S. | τυπ-οῦμαι, | $\tau v \pi$ - $\epsilon \tilde{\iota}$, | τυπ-εῖται, |
|----|--------------|---|-------------|
| D. | τυπ-ούμεθου, | τυπ-εῖσθου, | τυπ-εῖσθον, |
| P. | τυπ-ούμεθα, | τυπ-εῖσθε, | τυπ-οῦνται. |

IMPERATIVE MOOD.

FIRST AORIST, strike thyself.

| S. τύψ-αι, | τυψ-άσθω, |
|---------------|-------------|
| D. τύψ-ασθον, | τυψ-άσθων, |
| Ρ. τύψ-ασθε, | τυψ-άσθωσαν |

OPTATIVE MOOD.

FIRST AORIST, may I have been struck.

| S. τυψ-αίμην, | τύψ-αιο, | τύψ-αιτο, |
|-----------------|-------------|-------------|
| D. τυψ-αίμεθον, | τύψ-αισθον, | τυψ-αίσθην, |
| Ρ. τυψ-αίμεθα, | τύψ-αισθε, | τύψ-αιντο. |

PARTICIPLES.

FIRST AORIST, having struck myself.

Ν. τυψ-άμενος, τυψ-αμένη, τυψ-αμένον, G. τυψ-αμένου, τυψ-αμένου, τυψ-αμένου.

FIRST FUTURE, being about to strike myself.

Ν. τυψ-όμενος, τυψ-ομένη, τυψ-ομένον, G. τυψ-ομένου, τυψ-ομένης, τυψ-ομένου.

SECOND FUTURE, being about to strike myself.

Ν. $\tau v \pi$ -ούμενος, $\tau v \pi$ -ουμένη, $\tau v \pi$ -ούμενον, G. $\tau v \pi$ -ούμενού, $\tau v \pi$ -ουμένης, $\tau v \pi$ -ούμενου.

The Greek verb, of the class in ω , will now be considered under the following heads:

- 1. AUGMENT.
- 2. FORMATION OF THE TENSES.
- 3. Force of the Tenses.
- 4. MIDDLE VOICE.
- 5. Force of the Moods.

1. AUGMENT.

- 1. The Augments are two in number, the Syllabic and Temporal.
- 2. The syllabic augment belongs to verbs that begin with a consonant, and is so called because it adds a syllable to the verb.
- 3. The temporal augment belongs to verbs that begin with a vowel, and is so called because it increases the *time* or quantity of the initial vowel.
- 4. Three of the tenses have an augment, which is continued through all the moods, viz., the *Perfect*, *Pluperfect*, and *Third Future*, or Paulo-post-futurum.
- 5. Three receive an augment in the indicative only, viz., the *Imperfect* and the *two Aorists*.
- 6. Three receive no augment, viz., the *Present* and the *First* and *Second Futures*.

- 7. The true use of the augment is to mark an action which is either completely or partially past. Hence it will appear why the present and the first and second futures have no augment; why the *imperfect* and two aorists have an augment only in the indicative; and why the perfect, pluperfect, and third future, all three of which refer to a continued action, have an augment continued throughout all the moods of the verb.
- 8. The augment originally was the same in the case of all verbs, namely, an ε was prefixed, whether the verb began with a vowel or a consonant. Traces of this old augment are found in the early Ionic poets, and occasionally in Ionic prose; as, $\dot{\epsilon}\dot{\alpha}\phi\theta\eta$ for $\ddot{\eta}\phi\theta\eta$; $\dot{\epsilon}\dot{\alpha}\nu\delta\alpha\nu\varepsilon$ for $\ddot{\eta}\nu\delta\alpha\nu\varepsilon$.
- 9. Afterward the usage was thus determined, that ε was only prefixed to verbs beginning with a consonant; whereas, in others, it coalesced with the initial vowel, and became a long vowel or diphthong. Thus, $\tau \acute{\nu} \pi \tau \omega$ has in the imperfect $\ddot{\varepsilon} \tau \upsilon \pi \tau o \upsilon$, but $\ddot{\alpha} \gamma \omega$ has $\dot{\eta} \gamma o \upsilon$ (from $\ddot{\varepsilon} \alpha \gamma o \upsilon$), and $o \iota \kappa \iota \zeta \omega$ has $\dot{\omega} \kappa \iota \zeta o \upsilon$ (from $\ddot{\varepsilon} \upsilon \kappa \iota \zeta o \upsilon$).
- 10. The Attics retained this old augment in the following cases: 1. In such words as ἔαξα, ἐάγην, ἐαγώς, from ἄγω, " to break;" to distinguish them from ἡξα, ἡχα, &c., from ἄγω, " I carry." 2. In ἑάλωκα, ἑάλω; ἔοικα, ἔολπα, ἔοργα, in which the characteristic of the perfect middle (or and o) could not be effaced. 3. In verbs which begin with a vowel not capable of being lengthened; as, ἐώθουν, from ἀθέω; ἔωσμαι, from the same; ἐωνούμην, from ἀνέομαι; ἐούρουν, from οὐρέω.

RULES FOR THE SYLLABIC AUGMENT.

1. The augment of the imperfect and the two aorists, in verbs beginning with a consonant, is formed by merely prefixing ε ; as, $\xi \tau \nu \pi \tau \sigma \nu$, $\xi \tau \nu \psi a$, $\xi \tau \nu \pi \sigma \nu$. If, however, the verb begin with $\dot{\rho}$, the $\dot{\rho}$ is doubled after the augment; as, $\xi \dot{\rho} \dot{\rho} \iota \pi \tau \sigma \nu$, from $\dot{\rho} \iota \pi \tau \omega$; $\xi \dot{\rho} \dot{\rho} \iota \sigma \nu$, from $\dot{\rho} \iota \omega$.

- 2. The augment of the perfect is formed by repeating the initial consonant of the verb, and annexing to it an ε ; as, $\tau \dot{\varepsilon} \tau \nu \phi a$, $\tau \dot{\varepsilon} \tau \nu \pi a$; $\lambda \dot{\varepsilon} \lambda \iota \nu \pi a$, &c.
- 3. This repetition of the initial consonant is called by the grammarians Reduplication ($\delta\iota\pi\lambda a\sigma\iota a\sigma\mu\delta\varsigma$), and is subject to the following rules:
 - (A.) If the verb begins with an aspirated consonant, then in the reduplication the corresponding smooth or lenis is put; as, φιλέω, perfect πεφίληκα; χρυσόω, perfect κεχρύσωκα.
 - (B.) If the verb begins with $\dot{\rho}$, the perfect does not take the reduplication, but the $\dot{\rho}$ is doubled and ε prefixed; as, $\dot{\rho}i\pi\tau\omega$, perfect $\xi\dot{\rho}\dot{\rho}i\phi\alpha$.
 - (C.) If the verb begin with a double consonant, ζ, ξ, ψ, or with two consonants, the latter of which is not a liquid, the perfect does not receive the reduplication, but only the augment ε; as, ζητέω, perfect ἐζήτηκα; ξυρέω, perfect ἐξυρήκα; ψάλλω, perfect ἔψαλκα; σπείρω, perfect ἔσπαρκα; στέλλω, perfect ἔσταλκα.

To this rule, however, there are the following exceptions: 1. The syncopated forms which begin with $\pi\tau$; as, $\pi\epsilon\pi\tau a\mu a\iota$ (for $\pi\epsilon\pi\epsilon\tau a\mu a\iota$); and also some other verbs in $\pi\tau$; as, $\pi\tau\epsilon\rho\delta\omega$, $\epsilon\pi\tau\epsilon\rho\delta\omega$, $\epsilon\pi\tau\eta\gamma\alpha$. 2. The verb $\kappa\tau\delta\alpha\mu\alpha\iota$, of which the perfect $\kappa\epsilon\kappa\tau\eta\mu\alpha\iota$ is more used by the Attics, and $\epsilon\kappa\tau\eta\mu\alpha\iota$ by the Ionians and older Attics.

(D.) If the verb begins with a mute and liquid, the reduplication appears in some cases, but in others is omitted. Μνάω always makes μέμνημαι; and verbs whose second initial consonant is ρ receive the reduplication regularly; as, δρέμω, perfect δεδρόμηκα; θραύω, perfect τέθρανκα; τρέφω, perfect τέτροφα. On the other hand, it is generally

wanting in verbs whose second initial consonant is λ ; as, $\gamma\lambda\nu\pi\tau\omega$, perfect $\xi\gamma\lambda\nu\phi a$.

- 4. The augment of the pluperfect is formed by prefixing ε to the reduplication of the perfect; as, $\tau \dot{\varepsilon} \tau v \phi a$, pluperfect $\dot{\varepsilon} \tau \varepsilon \tau \dot{v} \phi \varepsilon \iota v$.
- 5. The third future passive, being formed from the perfect of the same voice, has, like that tense, the reduplication; as, $\tau \epsilon \tau \dot{\nu} \psi o \mu a \iota$.

RULES FOR THE TEMPORAL AUGMENT.

1. By the contraction of the augment ε with the initial vowel of the verb, the following results are obtained:

```
becomes \eta;
                      as, ἀκούω,
                                      imp. ήκουον.
                      66
                          έγείρω,
                                            ήγειρον.
\varepsilon
                \eta;
                                       66
                ī;
                         ϊκάνω.
                                       66
                                            ϊκανον.
              ω;
                          δνομάζω,
                                            ωνόμαζον.
                \bar{v} :
                          ύβρίζω,
                                            <del>νδριζον</del>.
ž
       66
                          αἴρω,
                                            ήρον.
              77;
                                       66
al
                          αὐξάνω,
                      46
                                            ηύξανον.
                \eta v;
                                       66
av
                          εὔχομαι,
                                            ηυχόμην.
       66
               \eta v;
                      44
                                       66
v^3
                          οἰκίζω,
       66
                ω;
                      66
                                       66
                                            ὥκιζον.
OL.
```

- 2. In some verbs, however, ε becomes $\varepsilon\iota$; as, $\xi\chi\omega$, $\varepsilon\tilde{\iota}$ - $\chi o \nu$; $\dot{\varepsilon} \dot{\alpha} \omega$, $\varepsilon \dot{\iota} \dot{\omega} \nu$; $\dot{\varepsilon} \dot{\alpha} \omega$, $\varepsilon \dot{\iota} \dot{\omega} \dot{\omega} \dot{\omega}$, $\dot{\varepsilon} \dot{\omega} \dot{\omega} \dot{\omega}$, $\dot{\varepsilon} \dot{\omega} \dot{\omega} \dot{\omega} \dot{\omega}$.
- 3. When a verb or verbal form begins with εo , the second vowel takes the augment; as, $\dot{\epsilon}o\rho\tau\dot{a}\zeta\omega$, $\dot{\epsilon}\omega\rho\tau\dot{a}\zeta\sigma\nu$. So, also, in the pluperfects formed from the three perfects $\dot{\epsilon}o\iota\kappa a$, $\dot{\epsilon}o\lambda\pi a$, and $\dot{\epsilon}o\rho\gamma a$, namely, $\dot{\epsilon}\omega\kappa\epsilon\iota\nu$, $\dot{\epsilon}\omega\lambda\pi\epsilon\iota\nu$, and $\dot{\epsilon}\omega\rho\gamma\epsilon\iota\nu$.
- 4. Of vowels which are already long in themselves, \bar{a} becomes η , as already mentioned; but the others, η , ω , $\bar{\iota}$, $\bar{\nu}$, are wholly incapable of being augmented; as, $\dot{\eta}\tau\tau\dot{a}o\mu a\iota$, imperfect $\dot{\eta}\tau\tau\dot{\omega}\mu\eta\nu$, perfect $\ddot{\eta}\tau\tau\eta\mu a\iota$, pluperfect $\dot{\eta}\tau\tau\dot{\eta}\mu\eta\nu$.

REMARKS ON THE TWO AUGMENTS.

1. Syllabic.

1. The Attics prefix the temporal instead of the syllabic augment to β ούλομαι, δύναμαι, and μέλλω; as, ἠδουλόμην, ἠδυνάμην, ἤμελλον. Here a form ἐδούλομαι, ἐδύναμαι, ἐμέλλω, is assumed, like θέλω and ἐθέλω.

2. The initial augment in the pluperfect is sometimes omitted by the Attics; as, πεπόνθειν for ἐπεπόνθειν; γε-

γενήμην for έγεγενήμην.

3. In verbs beginning with λ and μ , the Ionians, Attics, and others are accustomed to put $\varepsilon\iota$ for $\lambda\varepsilon$ or $\mu\varepsilon$; as, $\lambda a\mu$ - $\delta a\nu \omega$, perfect $\varepsilon l \lambda \eta \phi a$, for $\lambda \varepsilon \lambda \eta \phi a$; $\lambda a \gamma \chi a \nu \omega$, perfect $\varepsilon l \lambda \eta \gamma a$.

4. In Homer and Hesiod the second acrists often receive a reduplication; as, κέκαμον for ἔκαμον, from κάμνω; πέ-

 $\pi \iota \theta \circ \nu$ for $\xi \pi \iota \theta \circ \nu$, from $\pi \varepsilon \iota \theta \omega$, &c.

2. Temporal.

1. Many verbs beginning with a diphthong neglect the augment. Those in ov never take it; as, $ov\tau a\zeta \omega$, $ov\tau a\zeta \omega$. Those in $\varepsilon\iota$ also have no augment; as, $\varepsilon l\kappa \omega$, $\varepsilon l\kappa \omega$, $\varepsilon l\kappa \omega$, $\varepsilon l\kappa \omega$, which is now and then augmented by the Attics; as, $\varepsilon l\kappa a\zeta \omega$, $\varepsilon l\kappa a\sigma a$,

2. The verbs $\dot{\omega}\theta\dot{\epsilon}\omega$, $\dot{\omega}\nu\dot{\epsilon}o\mu\alpha\iota$, and $o\dot{v}\rho\dot{\epsilon}\omega$, not being susceptible of the temporal augment, take ϵ before their initial vowel or diphthong. In other words, they retain the early augment; as, $\dot{\omega}\theta\dot{\epsilon}\omega$, $\dot{\epsilon}\dot{\omega}\theta ovv$; $\dot{\omega}\nu\dot{\epsilon}o\mu\alpha\iota$, $\dot{\epsilon}\omega vo\dot{\nu}\mu\eta\nu$; $o\dot{v}\rho\dot{\epsilon}\omega$,

ἐούρουν.

3. As the syllabic augment in $\beta o \dot{\nu} \lambda \rho \mu a \iota$, $\delta \dot{\nu} \nu a \mu a \iota$, and $\mu \dot{\epsilon} \lambda \lambda \omega$, is increased by the temporal, in the same manner the temporal augment in the verb $\dot{\rho} \dot{\rho} \dot{\alpha} \omega$ is increased by the syllabic; as, $\dot{\rho} \dot{\rho} \dot{\alpha} \omega$, imperfect $\dot{\epsilon} \dot{\omega} \rho \omega \nu$.

ATTIC REDUPLICATION.

- 1. Verbs beginning with a vowel, not being able to take a reduplication like that in verbs with the syllabic augment, have in the perfect, occasionally, what is called the Attic Reduplication.
- 2. The Attic reduplication is when the first two letters of the root are repeated before the temporal augment, the initial vowel remaining unchanged. Thus:

| ἀγείρω, | ἥγερκα, | Att. Red. | άγήγερκα. |
|----------|----------------------------|-----------|------------------|
| ἐμέω, | ήμεκα, | 66 | <i>ὲμήμεκα</i> . |
| ὄλλυμι, | ἄλεκα, | 1 / 66 | δλώλεκα. |
| ἔρχομαι, | ἥλυθα, | 66 | ἐλήλυθα. |
| ὄζω, | $\tilde{\omega}\delta a$, | 66 | ὄδωδα. |

- 3. The pluperfect sometimes prefixes to this reduplication a new temporal augment; most commonly in ἀκήκοα, ἡκηκόειν.
- 4. A similar reduplication is formed in some verbs in the second agrist, only that here the temporal augment comes first; as, ἤραρον, ἄρορον, ἤγαγον.

AUGMENT OF COMPOUND VERBS.

- 1. When the verb is compounded with a preposition, the augment comes between the preposition and the verb; as, $\pi\rho\sigma\sigma\phi\epsilon\rho\omega$, $\pi\rho\sigma\sigma\epsilon\phi\epsilon\rho\omega$.
- 2. Verbs compounded with other words have the augment usually at the beginning; as, $\mu\epsilon\lambda o\pi o\iota\epsilon\omega$, $\dot{\epsilon}\mu\epsilon\lambda o\pi o\iota o\nu\nu$; $\pi\lambda\eta\mu\mu\epsilon\lambda\dot{\epsilon}\omega$, $\pi\epsilon\pi\lambda\eta\mu\mu\dot{\epsilon}\lambda\eta\kappa\alpha$.
- 3. Verbs compounded with εὖ and δύς take the temporal augment in the middle when these verbs commence with a vowel that cannot be changed; as, εὖεργετέω, εὐηργέτουν; δυσαρεστέω, δυσηρέστουν.
- 4. But when these particles are joined to verbs commencing with an immutable vowel or a consonant, they

REMARKS ON THE AUGMENT OF COMPOUND VERBS. 107

take the augment at the beginning; as, $\delta v \sigma \omega \pi \epsilon \omega$, $\epsilon \delta v \sigma \omega \pi \epsilon \omega$; $\delta v \sigma \tau v \chi \epsilon \omega$, $\epsilon \delta v \sigma \tau \dot{v} \chi \eta \sigma a$; $\epsilon \dot{v} \delta \sigma \kappa \iota \mu \epsilon \omega$, $\eta \dot{v} \delta \sigma \kappa \dot{\iota} \mu \sigma v v$. In compounds with ϵv , however, the augment in such cases is commonly omitted; as, $\epsilon \dot{v} \omega \chi \dot{\epsilon} \sigma \mu a \iota$, $\epsilon \dot{v} \omega \chi \dot{\sigma} \dot{\nu} \mu \gamma v$, &c.

REMARKS ON THE AUGMENT OF COMPOUND VERBS.

1. The prepositions, excepting $\pi \epsilon \rho i$, lose their final vowel before the syllabic augment; as, $\dot{a}\pi \dot{\epsilon}\delta\omega\kappa\epsilon$, $\dot{a}\mu\phi\dot{\epsilon}\delta a\lambda$ - $\lambda\epsilon\nu$; but $\pi\epsilon\rho i\dot{\epsilon}\theta\eta\kappa a$, not $\pi\epsilon\rho\dot{\epsilon}\theta\eta\kappa a$. In the case of $\pi\rho o$, however, the o is usually contracted with ϵ ; as, $\pi\rho o\mathring{v}\theta\eta$, $\pi\rho o\mathring{v}\theta\eta\kappa a$, &c.

2. The prepositions $\sigma \dot{\nu} \nu$ and $\dot{\epsilon} \nu$, whose final consonant is changed by the laws of euphony into γ , λ , μ , ρ , σ , resume ν before the syllabic augment; as, $\dot{\epsilon} \gamma \gamma i \gamma \nu o \mu a \iota$, $\dot{\epsilon} \nu \epsilon \gamma \iota \gamma \nu o \mu m \nu$; $\sigma \nu \lambda \lambda \dot{\epsilon} \gamma \omega$, $\sigma \nu \nu \dot{\epsilon} \lambda \epsilon \gamma \rho \nu$; $\dot{\epsilon} \mu \mu \dot{\epsilon} \nu \omega$, $\dot{\epsilon} \nu \dot{\epsilon} \mu \epsilon \nu \sigma \nu$, &c.

3. Strictly speaking, all those verbs have the augment at the beginning which are not so much themselves compounded with another verb as derived from a compound word. Thus, δεινοπαθέω, ἐδεινοπάθουν, from δεινοπαθής; οἰκοδομέω, ἀκοδόμουν, from οἰκοδόμος, &c.

4. Hence some verbs, apparently compounded with prepositions, take the augment at the beginning; as, ἐναντιούμαι, ἠναντιουμήν, from ἐναντίος. So, also, ἀντιβολῶ, ἠντιβόλουν.

5. Exceptions, however, to the rules just mentioned, are of no unfrequent occurrence, especially among the Attics, with whom we find the following forms: ἐξεκλησίασαν, ἐνεκωμίαζον, προεφήτευσα, ἐπιτετήδενκα, &c., although in all these verbs no simple form exists, but they are derived at once from ἐκκλησία, ἐγκώμιον, προφήτης, ἐπιτηδής.

6. Some compound verbs take a double augment, namely, one before and one after the preposition; as, ἀνορθόω, ἡνώρθουν, ἐπηνώρθωται; ἐνοχλέω, ἡνώχλουν; ἀνέχω, ἡνειχόμην; παροινέω, ἐπαρώνησεν, &c. Still more irregular are the following: δεδιήτηκα, ἐξεδεδιήτητο, from διαιτάω; δεδιώκηκα, ἐδιώκησα, from διοικέω; and, in later writers, ἡνήλωσα, from ἀναλίσκω, and δεδιηκόνηκα, from διακονέω.

2. FORMATION OF THE ACTIVE TENSES.

The Imperfect

is formed from the present by changing the termination ω into $o\nu$, and prefixing the augment; as, $\tau \dot{\nu} \pi \tau \omega$, $\ddot{\epsilon} \tau \nu \pi \tau \sigma \nu$; $\lambda \dot{\epsilon} \gamma \omega$, $\ddot{\epsilon} \lambda \dot{\epsilon} \gamma \sigma \nu$; $\ddot{\epsilon} \gamma \omega$, $\ddot{\epsilon} \gamma \sigma \nu$.

The First Future

is formed from the present by changing the last syllable in the

First conjugation into $\psi\omega$; as, $\tau \acute{\nu}\pi\tau \omega$, $\tau \acute{\nu}\psi\omega$; Second conjugation " $\xi\omega$; " $\lambda \acute{\epsilon}\gamma\omega$, $\lambda \acute{\epsilon}\xi\omega$; Third conjugation " $\sigma\omega$; " $\tau \acute{\iota}\omega$, $\tau \acute{\iota}\sigma\omega$;

and in the fourth conjugation by circumflexing the last syllable, and shortening the penult; as, $\psi \alpha \lambda \lambda \omega$, $\psi \tilde{\alpha} \lambda \tilde{\omega}$.

Verbs in $\acute{a}\omega$ and $\acute{\epsilon}\omega$ generally change a and ϵ into η , and verbs in $\acute{o}\omega$ change o into ω ; as, $\tau\iota\mu\acute{a}\omega$, $\tau\iota\mu\acute{\eta}\sigma\omega$; $\phi\iota\lambda\acute{\epsilon}\omega$, $\phi\iota\lambda\acute{\eta}\sigma\omega$; $\delta\eta\lambda\acute{\epsilon}\omega$, $\delta\eta\lambda\acute{\epsilon}\omega$.

Four verbs, commencing with a smooth syllable, change that smooth into an aspirate in the future; as,

The First Aorist

is formed from the first future by prefixing the augment and changing ω into a; as, $\tau \dot{\nu} \psi \omega$, $\xi \tau \nu \psi a$.

^{1.} These apparent anomalies admit of a very easy explanation. The old form of $\xi\chi\omega$ was $\xi\chi\omega$, which was changed to $\xi\chi\omega$, because two successive syllables cannot well have each an aspiration. But in the future the aspirate reappears, in consequence of the χ being removed, in order to make way for the termination of the future, $\xi\omega$. In like manner, the old presents of $\tau\rho\epsilon\phi\omega$, $\tau\rho\epsilon\chi\omega$, and $\tau\dot{\nu}\phi\omega$ were respectively $\vartheta\rho\epsilon\phi\omega$, $\vartheta\rho\epsilon\chi\omega$, and $\vartheta\dot{\nu}\phi\omega$, changed to $\tau\rho\epsilon\phi\omega$, &c., in order that two successive syllables might not each begin with an aspirate; while in the future the first aspirate reappears, the latter having been changed.

In verbs of the fourth conjugation, namely, those ending in $\lambda\omega$, $\mu\omega$, $\nu\omega$, $\rho\omega$, the short vowel of the penult is again made long by changing

| α | into | η ; | as, | ψάλλω, | ψ ă λ $\tilde{\omega}$, | ἕψηλα. |
|-------------|--------|-----------------|-------|---------|--|---------------------------------------|
| $a\iota$ | 66 _ ' | η ; | . " , | φαίνω, | $\phi \breve{\alpha} v \widetilde{\omega}$, | ἕφηνα. |
| ε | 66 | ει; | 66 | στέλλω, | στελῶ, | ἔστειλα. |
| ĭ | 66 | $\bar{\iota}$; | 66 | κρίνω, | κρϊνῶ, | ἕκρῖνα. |
| \check{v} | 66 | \bar{v} ; | 66 | ἀμύνω, | $\dot{a}\mu\breve{v}v\tilde{\omega}$, | $\mathring{\eta}$ μ \bar{v} ν a . |

But verbs in $-\rho \alpha i \nu \omega$ and $-i \alpha i \nu \omega$ have only a long α in the penult of the first aorist, without changing it into η ; as, $\pi \epsilon \rho \alpha i \nu \omega$, $\pi \epsilon \rho \alpha \nu \omega$, $\epsilon \pi \epsilon \rho \alpha \nu \omega$.

Later writers form also many others with long a, where, according to the general rule, the η should be employed; as, $\dot{\epsilon}\sigma\dot{\eta}\mu\bar{a}\nu a$, from $\sigma\eta\mu a\dot{\iota}\nu\omega$; $\dot{\epsilon}\kappa o\dot{\iota}\lambda\bar{a}\nu a$, from $\kappa o\iota\lambda a\dot{\iota}\nu\omega$.

Some verbs, which have σ in the future, lose it in the first aorist; as, $\chi \dot{\epsilon} \omega$, $\chi \dot{\epsilon} \dot{\nu} \sigma \omega$, $\dot{\epsilon} \chi \dot{\epsilon} \nu a$; $\sigma \dot{\epsilon} \dot{\nu} \omega$, $\sigma \dot{\epsilon} \dot{\nu} \sigma \omega$, $\dot{\epsilon} \sigma \dot{\epsilon} \nu a$; $\kappa \dot{\alpha} \dot{\nu} \sigma \omega$, $\dot{\epsilon} \kappa \dot{\gamma} \dot{\alpha} \dot{\omega}$.

The Perfect

is formed from the first future by prefixing the continued augment, and changing, in the

First conjugation, $\psi\omega$ into $\phi\alpha$; as, $\tau \dot{\psi} \psi$, $\tau \dot{\epsilon} \tau \nu \phi \alpha$. Second conjugation, $\xi\omega$ " $\chi\alpha$; " $\lambda \dot{\epsilon} \xi\omega$, $\lambda \dot{\epsilon} \lambda \dot{\epsilon} \chi\alpha$. Third conjugation, $\sigma\omega$ " $\kappa\alpha$; " $\tau i\sigma\omega$, $\tau \dot{\epsilon} \tau \iota \kappa\alpha$. Fourth conjugation, $\tilde{\omega}$ " $\kappa\alpha$; " $\psi\alpha\lambda\tilde{\omega}$, $\tilde{\epsilon} \psi\alpha\lambda\kappa\alpha$.

Dissyllables in -λω and -ρω change the ε of the first future into α; as, στέλλω, στελῶ, ἔσταλκα; σπείρω, σπερῶ, ἔσπαρκα. But polysyllables, on the contrary, retain the ε; as, ἀγγέλλω, ἀγγελῶ, ἤγγελκα.

Verbs in $-i\nu\omega$, $-i\nu\omega$, and $-εi\nu\omega$ reject ν before κ , and retain the short vowel of the future; as, $\kappa\rho i\nu\omega$, $\kappa\rho i\nu\tilde{\omega}$, $\kappa\epsilon\kappa\rho\tilde{\nu}\kappa a$; $\pi\lambda\dot{\nu}\nu\omega$, $\pi\lambda\tilde{\nu}\nu\tilde{\omega}$, $\pi\epsilon\pi\lambda\tilde{\nu}\kappa a$; but those in $\epsilon i\nu\omega$ change the ϵ of the future into \tilde{a} ; as, $\tau\epsilon i\nu\omega$, $\tau\epsilon\nu\tilde{\omega}$, $\tau\epsilon\tau\tilde{\alpha}\kappa a$.

Verbs in $-ai\nu\omega$ change ν before κ into γ ; as, $\phi ai\nu\omega$, $\phi a-\nu\tilde{\omega}$, $\pi\epsilon\phi a\gamma\kappa a$; $\mu\iota ai\nu\omega$, $\mu\iota a\nu\tilde{\omega}$, $\mu\epsilon\mu ia\gamma\kappa a$.

In some verbs the ε is changed into o; as, $\tau \rho \epsilon \phi \omega$, $\vartheta \rho \epsilon \psi \omega$, $\tau \epsilon \tau \rho o \phi a$; $\kappa \lambda \epsilon \pi \tau \omega$, $\kappa \lambda \epsilon \psi \omega$, $\kappa \epsilon \kappa \lambda o \phi a$; $\lambda \epsilon \psi \omega$, $\lambda \epsilon \xi \omega$, $\lambda \epsilon \lambda o \chi a$, &c., and even before the consonants; as, $\pi \epsilon \mu \pi \omega$, $\pi \epsilon \mu \psi \omega$, $\pi \epsilon \pi o \mu \phi a$.

The Pluperfect

is formed from the perfect by prefixing ε to the continued augment, if there be a reduplication, and changing the termination a into $\varepsilon\iota\nu$; as, $\tau\acute{\epsilon}\tau\nu\phi a$, $\acute{\epsilon}\tau\varepsilon\tau\acute{\nu}\phi\varepsilon\iota\nu$.

The Second Aorist

is formed from the present by prefixing the augment, shortening the penult, and changing ω into ov; as, $\tau \acute{v}\pi\tau \omega$, $\check{\epsilon}\tau \check{v}$ - πov ; $\lambda \epsilon \acute{\iota}\pi \omega$, $\check{\epsilon}\lambda \check{\iota}\pi ov$; $\kappa \acute{a}\mu\nu\omega$, $\check{\epsilon}\kappa \check{a}\mu ov$.

The penult of the present is shortened for this purpose by the following changes:

Vowels.

$$a\iota$$
 into \check{a} ; as, $\pi \tau a \acute{\rho} \omega$, $\check{\epsilon} \pi \tau \check{a} \rho o \nu$.

 η " \check{a} ; " $\lambda \acute{\eta} \theta \omega$, $\check{\epsilon} \lambda \check{a} \theta o \nu$.

 ε " \check{a} ; " $\tau \rho \acute{\epsilon} \pi \omega$, $\check{\epsilon} \tau \rho \check{a} \pi o \nu$.

 $\varepsilon \nu$ " $\check{\nu}$; " $\phi \varepsilon \acute{\nu} \gamma \omega$, $\check{\epsilon} \phi \check{\nu} \gamma o \nu$.

 $\varepsilon \iota$ { " $\check{\iota}$; " $\lambda \varepsilon \acute{\iota} \pi \omega$, $\check{\epsilon} \lambda \check{\iota} \pi o \nu$.

 $\varepsilon \iota$ { " ε or a , in verbs ending in $\lambda \omega$, $\mu \omega$, $\nu \omega$, $\rho \omega$.

Consonants.

Verbs in $-\zeta\omega$ and $-\sigma\sigma\omega$ of the second conjugation form the second agrist in $\gamma o\nu$; as, $\kappa \rho \dot{\alpha} \zeta \omega$, $\xi \kappa \rho \ddot{\alpha} \gamma o\nu$; $\pi \rho \dot{\alpha} \sigma \sigma \omega$, $\xi \kappa \rho \ddot{\alpha} \gamma o\nu$; but those of the third conjugation form it in $\delta o\nu$; as, $\phi \rho \dot{\alpha} \zeta \omega$, $\xi \phi \rho \ddot{\alpha} \delta o\nu$.

The verb $\pi\lambda\dot{\eta}\sigma\sigma\omega$ makes $\xi\pi\lambda\eta\gamma\sigma\nu$ in the second agrist; but the α appears in the compounds that signify "to frighten;" as, $\kappa\alpha\tau\xi\pi\lambda\alpha\gamma\sigma\nu$, $\xi\xi\xi\pi\lambda\alpha\gamma\sigma\nu$.

The Second Future

is formed from the second agrist by dropping the augment, and changing ov into circumflexed $\tilde{\omega}$; as, $\tilde{\varepsilon}\tau\nu\pi\sigma\nu$, $\tau\nu\pi\tilde{\omega}$.

The Attic Future

is formed by throwing out σ in $-\check{a}\sigma\omega$, $-\acute{e}\sigma\omega$, $-\check{i}\sigma\omega$, $-\acute{o}\sigma\omega$, of the future, and then contracting the vowels thus brought into contact; as, $\check{e}\check{\xi}e\lambda\check{\omega}$ for $\check{e}\check{\xi}e\lambda\acute{a}\sigma\omega$; $\check{e}\lambda\check{\omega}$ for $\check{e}\lambda\acute{a}\sigma\omega$; $\delta\iota a-\sigma\kappa e\delta\check{\omega}$ for $\delta\iota a\sigma\kappa e\delta\acute{a}\sigma\omega$; $\kappa o\mu\iota\check{\omega}$ for $\kappa o\mu\iota\acute{\sigma}\omega$; $\delta\mu o\~{\nu}\mu a\iota$ for $\check{e}\mu\acute{\alpha}\sigma o\mu a\iota$; $\mu a\chi e\~{\iota}\sigma \theta a\iota$ for $\mu a\chi \acute{e}\sigma e\sigma \theta a\iota$, &c.

REMARKS ON THE FORMATION OF THE ACTIVE TENSES.

1. Future.

1. The old future of all verbs ended originally in $\varepsilon\sigma\omega$, and we still find $\partial\lambda\varepsilon\sigma\omega$ from $\partial\lambda\omega$, and $\partial\rho\varepsilon\sigma\omega$ from $\partial\lambda\omega$.

2. This primitive form in $-\epsilon\sigma\omega$ was changed by the Æolians into $\sigma\omega$ by dropping the ϵ ; as, $\mathring{a}\rho\omega$, $\mathring{a}\rho\sigma\omega$; $\mathring{o}\rho\omega$, $\mathring{o}\rho\sigma\omega$; $\kappa\acute{v}\rho\omega$. The Ionians, on the other hand, changed the old form into $\epsilon\omega$ by rejecting σ ; as, $\mathring{o}\lambda\epsilon\omega$, $\mathring{a}\rho\epsilon\omega$, $\kappa\nu\rho\epsilon\omega$, &c., while the Attics contracted this form into $\tilde{\omega}$; as, $\mu\acute{e}\nu\omega$, $\mu\epsilon\nu\tilde{\omega}$; $\sigma\tau\epsilon\lambda\lambda\omega$, $\sigma\tau\epsilon\lambda\tilde{\omega}$, &c.

3. Thus, from the original form of the future in $\epsilon\sigma\omega$, which remained only in some verbs, two new forms arose,

one in $\sigma\omega$, and the other in $\epsilon\omega$, contracted $\tilde{\omega}$.

4. The future in $\tilde{\omega}$ was chiefly used in verbs whose characteristic was λ , μ , ν , ρ , that is, which ended in $\lambda \omega$, $\mu \omega$, $\nu \omega$, $\rho \omega$; the future in $\sigma \omega$ was, with a few exceptions, employed in the rest.

5. This future in $\sigma\omega$ is generally denominated the first future, and the future in $\tilde{\omega}$ is also a first future in verbs which end in $\lambda\omega$, $\mu\omega$, $\nu\omega$, and $\rho\omega$, but in other verbs it is called the second future.

6. In strictness, therefore, the second future is only a dialect variation from the first, and does not exist at all in

verbs ending in $\lambda\omega$, $\mu\omega$, $\nu\omega$, and $\rho\omega$.

7. In changing the termination $-\epsilon\sigma\omega$ into $\sigma\omega$, the consonants immediately preceding it are also changed according to the ordinary rules of euphony. Thus:

(A.) The consonants δ , θ , τ , ζ , are omitted before σ , and the remaining consonants, π , β , ϕ , κ , γ , χ , are united with the σ that follows into the double consonants ψ and ξ ; as, $\kappa\rho\nu\pi\tau\omega$, $\kappa\rho\nu\pi\tau\epsilon\sigma\omega$, $\kappa\rho\nu\psi\psi\omega$; $\alpha\gamma\omega$, $\alpha\gamma\epsilon\sigma\omega$, $\alpha\xi\omega$; $\pi\lambda\epsilon\kappa\omega$, $\pi\lambda\epsilon\kappa\epsilon\sigma\omega$, $\pi\lambda\epsilon\xi\omega$.

(B.) Double γ makes $\gamma \xi$; as, $\lambda i \gamma \gamma \omega$, $\lambda i \gamma \gamma \epsilon \sigma \omega$, $\lambda i \gamma$ -

ξω.

(C.) If ν precede δ , θ , τ , ζ , it is thrown out; but, in order that the syllable may remain long, an ι is in-

serted after ε; as, σπένδω, σπείσω.

(D.) In this latter case, however, particularly when the verb ends in $\zeta\omega$, $\sigma\sigma\omega$, or $\tau\tau\omega$, usage must be attended to, since many verbs of this kind are formed in a different manner in the future. Thus, ζ becomes ξ in some; as, $\kappa\rho\dot{\alpha}\xi\omega$, $\kappa\rho\dot{\alpha}\xi\omega$, where the original form of the present was in $\gamma\omega$; as, $\kappa\rho\dot{\alpha}\gamma\omega$, $\kappa\rho\alpha\gamma\dot{\epsilon}\sigma\omega$, $\kappa\rho\dot{\alpha}\xi\omega$; in others it becomes $\gamma\xi\omega$; as, $\pi\lambda\dot{\alpha}\zeta\omega$, $\pi\lambda\dot{\alpha}\gamma\xi\omega$, where the original form of the present was in $\gamma\gamma\omega$; as, $\pi\lambda\dot{\alpha}\gamma\gamma\omega$, $\pi\lambda\alpha\gamma\gamma\dot{\epsilon}-\sigma\omega$, $\pi\lambda\dot{\alpha}\gamma\xi\omega$.

(E.) Verbs in σσω and ττω are most of them derived from forms in κω and χω, and hence have the future in ξω. Thus, φρίσσω, φρίξω; old form φρίκω, φρικέσω, φρίξω. And again, ταράσσω, ταράξω; old form ταράχω, ταραχέσω, ταράξω. Other verbs in σσω and ττω are considered merely as lengthened forms of verbs pure, or verbs in ω with a vowel or diphthong preceding, and hence they make the fu-

ture in σω; as, άρμόζω, άρμόσω.

8. Verbs pure, whose final syllable is preceded by a diphthong, undergo no change in the future except the as-

sumption of σ ; as, ἀκούω, ἀκούσω; παύω, παύσω. In other verbs pure, where a vowel precedes the termination, the short vowel of the present becomes long before the σ ; as, δακρῦσω; τἴω, τἶσω. Hence verbs in έω, άω, and όω have the long vowel in the penult of the future; as, φιλέω, φιλήσω; τιμάω, τιμήσω; χρυσόω, χρυσώσω. The following exceptions, however, must be noted:

(A.) The termination έω makes έσω in τελέω, ἀρκέω, νεικέω, and some others; as, τελέσω, ἀρκέσω, νεικέσω. These futures are very probably

from old presents in ω .

(B.) Some verbs in έω have εσω and ησω; as, καλέω, καλήσω, Attic καλέσω; αἰνέω, αἰνήσω, Attic αἰνέσω. Here two forms of the present appear to have been originally in use, one in ω, making έσω in the future, and another in έω, making ήσω.

(C.) Verbs in $a\omega$, whose final syllable is preceded by ε or ι , or by the consonants λ and ρ , have the future in $\acute{a}\sigma\omega$. And this future is short if a vowel or the letter ρ precede $a\omega$ in the present, but otherwise it is long. Thus, $\dot{\epsilon}\acute{a}\omega$, $\dot{\epsilon}\ddot{a}\sigma\omega$; $\delta\rho\acute{a}\omega$, $\delta\rho\ddot{a}-\sigma\omega$; but $\gamma\varepsilon\lambda\acute{a}\omega$, $\gamma\varepsilon\lambda\acute{a}\sigma\omega$.

(D.) But the following verbs in $\dot{\alpha}\omega$ make $\dot{\eta}\sigma\omega$ in the future, namely, $\sigma\nu\lambda\dot{\alpha}\omega$ and $\chi\rho\dot{\alpha}\omega$. Verbs which have o before the final $\dot{\alpha}\omega$ have also generally

ήσω; as, βοάω, βοήσω.

(E.) The termination όω makes όσω in verbs which are not derivative; as, ὀμόω, ὀμόσω; ἀρόω, ἀρόσω, &c.

9. The verbs καίω and κλαίω, in Attic κάω and κλάω,

make the future in -αύσω; as, καύσω, κλαύσω.

10. Verbs in $\lambda\omega$, $\mu\omega$, $\nu\omega$, $\rho\omega$, shorten the penult when forming the future; as, $d\mu\dot{\nu}\nu\omega$, $d\mu\dot{\nu}\nu\tilde{\omega}$; $\kappa\rho\dot{\nu}\nu\omega$, $\kappa\rho\dot{\nu}\nu\tilde{\omega}$. This arises from the circumstance of the tone in the future resting on the last syllable.

11. Many barytone verbs are frequently formed by the Attics and Ionians, like contracted verbs, by changing ω into ήσω; as, βάλλω, βαλλήσω; βόσκω, βοσκήσω; τύπτω,

τυπτήσω.

2. Perfect.

1. Verbs in $\mu\omega$ and $\nu\omega$ presuppose a future in $\eta\sigma\omega$; as, $\nu\epsilon\mu\omega$, $\nu\epsilon\nu\epsilon\mu\eta\kappa\alpha$; $\mu\epsilon\nu\omega$, $\mu\epsilon\nu\epsilon\nu\eta\kappa\alpha$. In these perfects the futures $\nu\epsilon\mu\eta\sigma\omega$, $\mu\epsilon\nu\eta\sigma\omega$ are presupposed, which, however, were hardly in use any more than the forms of the present $\nu\epsilon\mu\epsilon\omega$, $\mu\epsilon\nu\epsilon\omega$, &c.

2. Generally, η and ε in the future and perfect are frequently interchanged. Thus $\delta \varepsilon \omega$ has $\delta \dot{\eta} \sigma \omega$ in the future, and $\delta \dot{\varepsilon} \delta \varepsilon \kappa a$ in the perfect. On the other hand, $\kappa a \lambda \dot{\varepsilon} \omega$ has commonly in the future $\kappa a \lambda \dot{\varepsilon} \sigma \omega$, but in the perfect $\kappa \dot{\varepsilon} \kappa \lambda \eta \kappa a$

by syncope for κεκάληκα.

3. Some verbs take ω before κ instead of η ; as, $\mu \epsilon \mu - \delta \lambda \omega \kappa \alpha$ for $\mu \epsilon \mu \delta \lambda \eta \kappa \alpha$, where β is put between μ and λ , as in $\mu \epsilon \sigma \eta \mu \delta \rho \epsilon \alpha$. So $o \delta \chi \omega \kappa \alpha$, from $o \delta \chi \omega \alpha \alpha$, instead of $o \delta \chi \eta \kappa \alpha$; and $\sigma \delta \chi \omega \alpha \alpha$, from $\sigma \delta \chi \omega \alpha \alpha$, instead of $\sigma \delta \chi \gamma \kappa \alpha \alpha$.

3. Second Aorist.

1. As a short penult is required in the second agrist, it frequently happens that, when two consonants come together which lengthen the vowel, they are transposed; as, $\delta \hat{\epsilon} \rho \kappa \omega$, $\tilde{\epsilon} \delta \rho \alpha \kappa \sigma v$; $\pi \hat{\epsilon} \rho \theta \omega$, $\tilde{\epsilon} \pi \rho \alpha \theta \sigma v$; where the original forms were $\tilde{\epsilon} \delta \alpha \rho \kappa \sigma v$ and $\tilde{\epsilon} \pi \alpha \rho \theta \sigma v$.

2. Verbs pure have no second agrist, and the forms which do occur come from barytone verbs. Thus, $\xi \sigma \tau \epsilon \rho o \nu$ comes from $\sigma \tau \epsilon \rho \omega$, not $\sigma \tau \epsilon \rho \epsilon \omega$; $\xi \delta \sigma \nu \sigma \rho \nu$ from $\delta \sigma \nu \sigma \nu \sigma \nu$, not

δουπέω.

3. If the second agrist would only have been distinguished from the imperfect by a short penult, or if it would have differed in no respect, as to form and quantity, from that tense, the verb has no second agrist active. It may have, however, a second agrist passive. Thus, $\gamma \rho \dot{\alpha} \phi \omega$ has no second agrist active, but it has $\dot{\epsilon} \gamma \rho \dot{\alpha} \phi \eta \nu$ in the passive.

2. FORMATION OF THE PASSIVE TENSES.

The Present

is formed from the present active by changing ω into $o\mu\alpha\iota$; as, $\tau\dot{\nu}\pi\tau\omega$, $\tau\dot{\nu}\pi\tau\sigma\mu\alpha\iota$.

The Imperfect

is formed from the imperfect active by changing $o\nu$ into $\delta\mu\eta\nu$; as, $\xi\tau\nu\pi\tau o\nu$, $\dot{\epsilon}\tau\nu\pi\tau \delta\mu\eta\nu$.

The Perfect

is formed from the perfect active by changing, in the

In verbs of the third conjugation, however, κα is changed into μαι when a long vowel or ρα precedes the final syllable; as, σπειράω, σπειράσω, ἐσπείρακα, ἐσπείραμαι; δράω, δράσω, δέδρακα, δέδραμαι; φιλέω, φιλήσω, πεφίληκα, πεφίλημαι, &c.

But there are exceptions to this rule in the case of some verbs, which have a diphthong before the final ω of the active, since diphthongs have arisen from the short vowel made long; as, $\dot{a}\kappa o \dot{\nu} \omega$, $\ddot{\eta}\kappa o \nu \sigma \mu a \iota$; $\pi \tau a \iota \omega$, $\ddot{\epsilon}\pi \tau a \iota \sigma \mu a \iota$; $\vartheta \rho a \dot{\nu} \omega$, $\tau \dot{\epsilon}\theta \rho a \nu \sigma \mu a \iota$, &c.

Verbs in $\alpha\iota\nu\omega$, which make $-\gamma\kappa\alpha$ in the perfect active, make, after rejecting γ , the termination of the perfect passive in $\sigma\mu\alpha\iota$; as, $\phi\alpha\iota\nu\omega$, $\pi\epsilon\phi\alpha\gamma\kappa\alpha$, $\pi\epsilon\phi\alpha\sigma\mu\alpha\iota$.

In some verbs the quantity is changed; as, $\pi \epsilon \pi \omega \kappa \alpha$, $\pi \epsilon \pi \omega \mu \alpha \iota$, from $\pi i \nu \omega$; and $\delta \epsilon \delta \omega \kappa \alpha$, $\delta \epsilon \delta \delta \omega \mu \alpha \iota$, from $\delta i \delta \omega \mu \iota$.

The vowel o in the perfect active, which was derived from ε of the present, is again changed to ε in the perfect passive; as, $\kappa\lambda\epsilon\pi\tau\omega$, $\kappa\epsilon\kappa\lambda\phi\phi\alpha$, $\kappa\epsilon\kappa\lambda\epsilon\mu\mu\alpha\iota$; $\pi\epsilon\mu\pi\omega$, $\pi\epsilon\pi\phi\mu$, $\phi\alpha$, $\pi\epsilon\pi\epsilon\mu\mu\alpha\iota$.

But if ρ with another consonant precede the o, it is changed in the perfect passive into a; as, $\sigma\tau\rho\dot{\epsilon}\phi\omega$, $\dot{\epsilon}\sigma\tau\rho o$ - ϕa , $\dot{\epsilon}\sigma\tau\rho a\mu\mu a\iota$; $\tau\rho\dot{\epsilon}\pi\omega$, $\tau\dot{\epsilon}\tau\rho o\phi a$, $\tau\dot{\epsilon}\tau\rho a\mu\mu a\iota$.

The third person plural of the perfect is formed from the third person singular by inserting ν before $\tau a\iota$; as, $\pi \varepsilon \phi \iota \lambda \dot{\eta} \nu \tau a\iota$, from $\pi \varepsilon \phi \iota \lambda \dot{\eta} \tau a\iota$. But if the first person of the perfect passive end in $\mu a\iota$ impure, that is, with a consonant preceding it, the third person plural is formed by a periphrasis of the verb $\varepsilon l \mu \iota$ and the perfect participle; as, $\tau \dot{\varepsilon} \tau \nu \mu \mu a\iota$, $\tau \varepsilon \tau \nu \mu \mu \dot{\varepsilon} \nu o\iota$ $\varepsilon l \dot{\sigma} \dot{\iota}$.

This same periphrasis is employed in the optative and subjunctive moods, when the perfect ends in $\mu a \iota$ impure; as, $\tau \epsilon \tau \nu \mu \mu \epsilon \nu o \varsigma \epsilon \ell \eta \nu$, $\tau \epsilon \tau \nu \mu \mu \epsilon \nu o \varsigma \delta$. But not when the perfect ends in $\mu a \iota$ pure; as, $\tau \epsilon \tau \iota \mu \eta \mu \eta \nu$, $\tau \epsilon \tau \iota \mu \tilde{\omega} \mu a \iota$.

The Pluperfect

is formed from the perfect by changing $\mu a \iota$ into $\mu \eta \nu$, and prefixing ε to the continued augment, if there be a reduplication; as, $\tau \acute{\epsilon} \tau \nu \mu \mu a \iota$, $\dot{\epsilon} \tau \varepsilon \tau \acute{\nu} \mu \mu \eta \nu$.

The third person plural of the pluperfect is formed by a periphrasis of $\epsilon l\mu\ell$ and the perfect participle, whenever the perfect from which it is derived ends in $\mu a\iota$ impure; as, $\tau \epsilon \tau \nu \nu \mu \mu \acute{\epsilon} \nu o\iota \dot{\eta} \sigma a\nu$.

The First Aorist

is formed from the third person singular of the perfect by dropping the reduplication, changing $\tau a\iota$ into $\theta \eta \nu$, and the preceding smooth into an aspirated mute; as, $\tau \acute{\epsilon} \tau \upsilon \pi \tau a\iota$, $\dot{\epsilon} \tau \acute{\nu} \phi \theta \eta \nu$.

Four verbs take σ before the termination $\theta\eta\nu$, although it is not found in the third person of the perfect; as, $\mu\epsilon\mu\nu\eta\tau\alpha\iota$, $\epsilon\mu\nu\eta\sigma\theta\eta\nu$; $\kappa\epsilon\chi\rho\eta\tau\alpha\iota$, $\epsilon\chi\rho\eta\sigma\theta\eta\nu$; $\epsilon\epsilon\rho\omega\tau\alpha\iota$, $\epsilon\epsilon\rho\omega\sigma\theta\eta\nu$;

^{1.} This is done from a principle of euphony, since τέτυπνται would be too harsh for the ear. The same remark applies to the pluperfect, and to the optative and subjunctive moods.

πέπληται, ἐπλήσθην. On the contrary, σέσωσται makes ἐσώθην.

Some which have η in the perfect passive receive an ε in the first aorist; as, $\varepsilon \tilde{\nu} \rho \eta \tau a \iota$, $\varepsilon \dot{\nu} \rho \epsilon \theta \eta \nu$; $\dot{\epsilon} \pi \dot{\eta} \nu \eta \tau a \iota$, $\dot{\epsilon} \pi \dot{\eta} \nu \tau \epsilon \theta \eta \nu$; $\dot{\epsilon} \phi \dot{\eta} \rho \eta \tau a \iota$, $\dot{\epsilon} \phi \eta \rho \rho \epsilon \theta \eta \nu$. From $\varepsilon \tilde{\iota} \rho \eta \tau a \iota$ the aorist is $\dot{\epsilon} \dot{\rho} \tau \dot{\rho} \dot{\eta} \theta \eta \nu$ and $\dot{\epsilon} \dot{\rho} \dot{\rho} \dot{\epsilon} \theta \eta \nu$.

Verbs which change ε of the future into o of the perfect active, and into a in the perfect passive, take ε again in the first aorist; as, $\xi \sigma \tau \rho a \pi \tau a \iota$, $\xi \sigma \tau \rho \epsilon \phi \theta \eta \nu$; $\tau \epsilon \tau \rho a \pi \tau a \iota$, $\xi \tau \rho \epsilon \phi \theta \eta \nu$; $\tau \epsilon \theta \rho a \pi \tau a \iota$, $\xi \theta \rho \epsilon \phi \theta \eta \nu$.

The First Future

is formed from the first agrist by dropping the augment, and changing $\theta\eta\nu$ into $\theta\eta\sigma$ ομαι; as, $\dot{\epsilon}\tau\dot{\nu}\phi\theta\eta\nu$, $\tau\nu\phi\theta\eta\sigma$ ομαι.

The Second Aorist

is formed from the second agrist active by changing $o\nu$ into $\eta\nu$; as, $\xi\tau\nu\pi\sigma\nu$, $\xi\tau\dot{\nu}\pi\eta\nu$.

No second agrist passive occurs in $\delta\eta\nu$, $\vartheta\eta\nu$, $\tau\eta\nu$; or from verbs in ω pure, except $\mathring{\epsilon}\kappa\acute{a}\eta\nu$, $\mathring{\epsilon}\delta\acute{a}\eta\nu$, $\mathring{\epsilon}\acute{\rho}\acute{\rho}\acute{\nu}\eta\nu$, $\mathring{\epsilon}\phi\acute{\nu}\eta\nu$.

The Second Future

is formed from the second agrist by dropping the augment, and changing $\eta \nu$ into $\eta \sigma o \mu a \iota$; as, $\dot{\epsilon} \tau \dot{\nu} \pi \eta \nu$, $\tau \nu \pi \dot{\eta} \sigma o \mu a \iota$.

The Third Future,

or Paulo-post-futurum, is formed from the second person singular of the perfect by changing $a\iota$ into $o\mu a\iota$; as, $\tau \acute{\epsilon}\tau \upsilon - \psi a\iota$, $\tau \epsilon \tau \acute{\nu} \psi o\mu a\iota$.

3. FORMATION OF THE MIDDLE TENSES.

The Present and Imperfect

are the same in form as those of the passive voice, and are similarly formed.

The Perfect

is formed from the second agrist active by prefixing the reduplication, and changing $o\nu$ into a; as, $\ref{e}\tau v\pi o\nu$, $\tau \acute{e}\tau v\pi a$.

If the second agrist has α or ε in the penult, the perfect middle changes this into o; as, $\sigma\pi\varepsilon\acute{\iota}\rho\omega$, $\check{\varepsilon}\sigma\pi\alpha\rho\sigma\nu$, $\check{\varepsilon}\sigma\pi\sigma\rho\alpha$; $\dot{\varepsilon}\gamma\varepsilon\acute{\iota}\rho\omega$, $\mathring{\eta}\gamma\varepsilon\rho\sigma\nu$, $\mathring{\eta}\gamma\rho\rho\alpha$.

But if the a in the penult of the second arrist comes from $a\iota$ or η in the present, or is long there by position, the perfect changes it into η ; as, $\mu a \iota \nu a \iota$, $\epsilon \mu a \nu \eta \nu$, $\mu \epsilon \mu \eta \nu a$; $\pi \lambda \eta \sigma \sigma \omega$, $\epsilon \pi \lambda \alpha \gamma \sigma \nu$, $\pi \epsilon \pi \lambda \eta \gamma a$; $\theta a \lambda \lambda \omega$, $\epsilon \theta a \lambda \sigma \nu$, $\tau \epsilon \theta \eta \lambda a$; $\kappa \lambda a \zeta \omega$, $\epsilon \kappa \lambda a \gamma \sigma \nu$, $\kappa \epsilon \kappa \lambda \eta \gamma \sigma a$.

The exceptions to this rule are the following: κράζω, ξκραγον, κέκραγα; πράσσω, ξπραγον, πέπραγα; φράζω, ξφραδον, πέφραδα; ξαδω; ξαδω;

If the second agrist has ι in the penult from a present in $\varepsilon\iota$, the perfect middle changes it into $o\iota$; as, $\pi\varepsilon\iota\theta\omega$, $\varepsilon\pi\iota\theta\nu$, $\pi\varepsilon\pi\circ\iota\theta\alpha$; $\lambda\varepsilon\iota\pi\omega$, $\varepsilon\lambda\iota\pi\circ\nu$, $\lambda\varepsilon\lambda\circ\iota\pi\alpha$; $\varepsilon\iota\delta\omega$, $\iota\delta\circ\nu$, $\circ\iota\delta\alpha$.

But if ι be already in the present, the perfect merely lengthens it after having been short in the second agrist; as, $\tau \rho i \zeta \omega$, $\xi \tau \rho i \gamma \sigma v$, $\tau \xi \tau \rho i \gamma \sigma v$.

In some verbs the penult of the perfect middle remains short; as, $\dot{a}\kappa\dot{\eta}\kappa oa$, from $\dot{a}\kappa o\dot{\nu}\omega$; $\dot{\epsilon}\lambda\dot{\eta}\lambda\check{\nu}\theta a$, from $\dot{\epsilon}\lambda\dot{\epsilon}\dot{\nu}\theta\omega$. On the other hand, we have $\pi\dot{\epsilon}\phi\epsilon\nu\gamma a$, from $\phi\epsilon\dot{\nu}\gamma\omega$; $\kappa\dot{\epsilon}\kappa\epsilon\nu\theta a$, from $\kappa\epsilon\dot{\nu}\theta\omega$; $\tau\dot{\epsilon}\tau\epsilon\nu\chi a$, from $\tau\epsilon\dot{\nu}\chi\omega$.

The verb $\dot{\rho}\dot{\eta}\sigma\sigma\omega$ makes $\ddot{\epsilon}\dot{\rho}\dot{\rho}\omega\gamma\alpha$; so, also, we have $\ddot{\epsilon}o\lambda$ - $\pi\alpha$, from $\ddot{\epsilon}\lambda\pi\omega$; $\ddot{\epsilon}o\rho\gamma\alpha$, from $\ddot{\epsilon}\rho\gamma\omega$; $\epsilon\ddot{\iota}\omega\theta\alpha$, from $\ddot{\epsilon}\theta\omega$.

Some perfects appear to be formed immediately from the present by changing ω into a, and prefixing the reduplication; as, $\delta o \acute{\nu} \pi \omega$, $\delta \acute{\epsilon} \delta o \nu \pi a$; $\delta \acute{\epsilon} \omega$, $\delta \acute{\epsilon} \delta \iota a$; and so, also, $\mathring{a} \nu \omega \gamma a$, for $\mathring{\eta} \nu \omega \gamma a$.

The Pluperfect

is formed from the perfect by prefixing ε , and changing α into $\varepsilon \iota \nu$; as, $\tau \acute{\varepsilon} \tau \upsilon \pi \alpha$, $\mathring{\varepsilon} \tau \varepsilon \tau \acute{\upsilon} \pi \varepsilon \iota \nu$.

The First Aorist

is formed from the first agrist active by adding $\mu\eta\nu$; as, $\xi\tau\nu\psi\alpha$, $\xi\tau\nu\psi\acute{a}\mu\eta\nu$.

The First Future

is formed from the first future active by changing ω into opal; as, $\tau \dot{\nu} \psi \omega$, $\tau \dot{\nu} \psi \omega \mu \omega l$.

In verbs of the fourth conjugation $\tilde{\omega}$ is changed into $\tilde{\upsilon}$ - $\mu a\iota$; as, $\psi a\lambda \tilde{\omega}$, $\psi a\lambda \tilde{\upsilon} \tilde{\nu} \mu a\iota$.

The Second Aorist

is formed from the second agrist active by changing $o\nu$ into $o\mu\eta\nu$; as, $\check{\epsilon}\tau\acute{\nu}\pi\tau o\nu$, $\dot{\epsilon}\tau\nu\pi\tau\acute{o}\mu\eta\nu$.

The Second Future

is formed from the second future active by changing $\tilde{\omega}$ into $\tilde{o\nu}\mu a\iota$; as, $\tau v\pi \tilde{\omega}$, $\tau v\pi \tilde{o\nu}\mu a\iota$.

REMARKS ON THE PASSIVE TENSES.

1. Present.

1. The true Attic termination of the second person singular is $\varepsilon\iota$. And this form is employed also to distinguish the subjunctive from the indicative. The termination in η for the second person of the present indicative belongs to the common dialect.

2. The old form of the second person was in $-\varepsilon\sigma a\iota$, from which the Ionians made $-\varepsilon a\iota$, and the Attics $-\varepsilon\iota$. Thus, $\tau \dot{\nu} \pi \tau \varepsilon \sigma a\iota$; Ion. $\tau \dot{\nu} \pi \tau \varepsilon a\iota$; Att. $\tau \dot{\nu} \pi \tau \varepsilon \iota$; common dialect

τύπτη.

3. The old form in σαι for the second person continued in use, I. In some contracted verbs; as, ὀδυνάομαι, ὀδυναέσαι; καυχάομαι, καυχάεσαι. II. In verbs in μι; as,

^{1.} The old rule used to be, that only three verbs retained this $\varepsilon\iota$ in the second person, namely, $\beta o \hat{\nu} \lambda o \mu a \iota$, $\delta \pi \tau o \mu a \iota$, and $o \hat{\iota} o \mu a \iota$, making respectively $\beta o \hat{\nu} \lambda \varepsilon \iota$, $\delta \psi \varepsilon \iota$, and $o \hat{\iota} \varepsilon \iota$. But the best editions now restore $\varepsilon\iota$ to the second persons of all verbs. Compare Porson, Praf. ad Hec. p. iv.

ἴσταμαι, ἴστασαι, &c. III. In the perfect and pluperfect passive of all verbs; the ε , however, before the σ , being dropped, and the double consonant brought in; as, τέτυψαι for $\tau \varepsilon \tau v \pi \varepsilon \sigma a\iota$; ἐτέτυψο for ἐτετύπεσω. IV. In some irregular futures; as, ἔδομαι, ἐδέσαι; φάγομαι, φάγεσαι.

2. Imperfect.

The old form of the second person singular of this tense was $\dot{\epsilon}\tau\dot{\nu}\pi\tau\epsilon\sigma o$, from which the Ionians made $\dot{\epsilon}\tau\dot{\nu}\pi\tau\epsilon o$, and the Attics $\dot{\epsilon}\tau\dot{\nu}\pi\tau o\nu$.

3. First Future.

The second person singular of this tense ended originally in $\varepsilon\sigma a\iota$, whence the Ionians formed $\varepsilon a\iota$, and the Attics $\varepsilon\iota$. The form η belongs to the common dialect.

3. FORCE OF THE TENSES.

General Remarks.

1. The time in which an action can take place is either present, past, or future. There are thus in Greek, as in every language, three principal tenses, the **Present** (δ $\dot{\epsilon}\nu\epsilon\sigma$ - $\tau\omega\varsigma$), the **Preterit**, and the **Future** ($\dot{\sigma}$ $\mu\dot{\epsilon}\lambda\lambda\omega\nu$).

2. Of the present there is only one simple form in Greek, but for the preterit there are more than in any other lan-

guage.

3. An action, for instance, is represented as either in itself and absolutely past, or as relatively past in respect to another time expressed or conceived. The acrist serves to denote the time entirely past; the imperfect, the perfect, and

the pluperfect, the relative time.

4. The imperfect (ὁ παρατατικός) represents a past action as continuing during another past action, and accompanying it; the perfect (χρόνος παρακείμενος τῷ παρόντι) and pluperfect (ὁ ὑπερσυντελικός) designate an action completed, but continuing in its immediate consequences to another time; the perfect to the present, the pluperfect to a time past.

5. In the same way the future is conceived under three modifications; either as simply future, without reference to another action, as in the *first* and *second futures active*

and future middle; or as future and complete, as in the first and second futures passive; or as future and with reference to an action to take place in a still more remote futurity, as in the third future passive.

Special Remarks.

- 1. According to what has just been remarked, the present, as in all languages, designates an action present and still incomplete; while, of the three tenses of past time, the *aorist* marks a past action in itself, without any reference to another action at the same or a different time.
- 2. The perfect, on the contrary, expresses an action which has taken place, indeed, at a previous time, but is connected, either in itself or its consequences, or its accompanying circumstances, with the present time. Thus, $\xi\gamma\rho\alpha\psi\alpha$, "I wrote," signifies, indeed, the completion of the action; but it does not determine whether the consequences of it, namely, the writing which I have written, be still existing or not. On the contrary, $\gamma\epsilon\gamma\rho\alpha\phi\alpha$, "I have written," besides indicating the fact of my having written, shows also the continued existence of the writing. In the same manner, $\gamma\epsilon\gamma\dot{\alpha}\mu\eta\kappa\alpha$, "I am married;" on the contrary, $\dot{\epsilon}\gamma\dot{\alpha}\mu\eta\sigma\alpha$, "I married." Hence $\kappa\epsilon\kappa\tau\eta\mu\alpha$ signifies, "I possess," properly, "I have acquired unto myself, and the acquisition is still mine."

3. The perfect retains its reference to a continued action through all the moods. Thus, ὁ μὲν ληστης οὐτος ἐς τὸν Πυριφλεγέθοντα ἐμβεβλήσθω, "Let this robber be cast into Pyriphlegethon, and remain there." And again, ἐξιόντες, εἶπον τὴν θύραν κεκλεῖσθαι, "On going out, they gave di-

rections that the door should be shut, and kept so."

4. The imperfect expresses, 1. An action continuing during another action which is past. It differs from the acrist in this, that the acrist marks an action past, but transient; the imperfect an action past, but at that time continuing. Thus, τοὺς πελταστὰς ἐδέξαντο (an immediate action) οἱ βάρβαροι καὶ ἐμάχοντο (continued action) ἐπεὶ δ΄ εγγὺς ἡσαν (continued) οἱ ὁπλῖται ἐτράποντο (immediate); καὶ οἱ μέν πελτασταὶ εὐθύς εἴποντο (continued). "The barbarians received the targeteers and fought; but when the heavy armed men were near they turned away in flight, and the targeteers immediately pursued them."

L

5. The imperfect also expresses, 2. An action continued by being frequently repeated; as, $\tau \partial \nu$ $\sigma \tilde{\iota} \tau \partial \nu$ $\dot{\epsilon} \nu$ $\tau \tilde{\eta}$ $\chi \omega$ - $\rho \bar{\rho}$ $\delta \iota \epsilon \phi \theta \epsilon \dot{\iota} \rho \epsilon \tau \epsilon$ $\kappa a \dot{\iota}$ $\tau \dot{\eta} \nu$ $\gamma \tilde{\eta} \nu$ $\dot{\epsilon} \tau \dot{\epsilon} \mu \nu \epsilon \tau \epsilon$. "You destroyed, from time to time, the grain throughout the country, and you ravaged the land."

6. This same tense also expresses, on some occasions, an action begun or contemplated, but not completed; or, in other words, an attempt not brought to a successful conclusion. As, ἐμισθοῦτο, "he wished to hire" (Herod. 1. 68); and again, τἄμ' ἔθνησκε τέκνα, "my children were on the

point of losing their lives."

7. The third future passive refers to an action which will be permanent or continued in future time; and it therefore bears the same relation to the other futures as, among the tenses of the past time, the perfect does to the acrist. It is sometimes, therefore, in consequence of this, styled the Perfect's Future. Thus, ἐμοὶ δὲ λελείψεται ἄλγεα λυγρά, "while mournful woes shall continue to remain unto me." And again, ὁ πολίτης ἐν καταλόγω οὐδεὶς μετεγγραφήσεται, ἀλλ', ὧσπερ ἦν τὸ πρῶτον, ἐγγεγράψεται. "No citizen shall become enrolled in another class, but shall remain enrolled in that in which he was at first."

8. Hence, of those verbs whose present marks only the beginning of an action, but the perfect the complete action, the third future is used in order to show that the perfect action is to happen in future; as, κτάομαι, "I acquire;" κέκτημαι, "I possess;" κεκτήσομαι, "I shall possess." Whereas κτήσομαι means merely, "I shall acquire for my-

self."

9. The third future is therefore often used to express the rapidity of an action by taking, not the beginning of it, but its completion and the state resulting from it; as, πεπαύσεται, "he shall instantly cease;" πεπράξεται, "it shall be immediately done." It is this meaning which has obtained for it the less correct name of Paulo-post-futurum, namely, what will take place soon, or a little after the present.

10. Besides the simple forms of the future, there is also a periphrastic future, made up of $\mu \dot{\epsilon} \lambda \lambda \omega$ and the infinitive of the present, the aorist, or the future, and corresponding with the Latin periphrastic future of the participle in urus and the verb sum. It answers to the English, "being about

to do anything;" " intending to do a thing," &c.

11. The agrist not only refers to instantaneous action, but is also frequently employed with the meaning, "to be wont." Thus, ἤν τις τούτων τι παραβαίνη ζημίαν ἐπέθεσαν, "If any person transgress any one of these, they inflict

punishment upon him."

12. The second agrist differs from the first in form alone, not in meaning. Two modes of forming the past or historical tense got early into use in Greece; the one gave that which we call the first agrist, the other that which we call the second agrist. 'The former, from its origin, was truly a distinct tense, having a system of terminations altogether peculiar to itself; but the latter is little else than a slight modification of the imperfect. Usage early declared itself in favour of the former; and, at the period when Greek literature began, the second form obtained only in a limited number of the more primitive verbs; while every verb of more recent and derivative formation exhibited the first exclusively. In a very few words only are both forms to be found; and even in these, the duplicates, for the most part, belong to different dialects, ages, or styles. In import, these two forms of the agrist never differed.

13. A satisfactory illustration of the principle which has just been stated in relation to the second agrist may be found in our own language. In English, also, there are two originally distinct modes of forming the common past tense: the first by adding the syllable ed, as in I killed: the other chiefly by certain changes in the vowels; as in Iwrote, I saw, I knew, I ran, &c. Let the student call the former and regular form the first agrist, and the latter the second, and he will have a correct idea of the amount of the distinction between those tenses in Greek. The form $\xi \tau v \psi a$ in Greek is what I killed is in English; that is, the regular form of the past tense, which obtains in a vast majority of verbs: the form ἕλαβον, on the contrary, is altogether analogous to I took, or I saw, acknowledged by all grammarians not as a second or distinct preterit, but as an instance of irregular variety of formation obtaining in certain verbs.

14. It may be objected to this view of the subject, that there are verbs in Greek in which both forms of the agrist occur. A careful examination, however, will prove that

^{1.} Philological Museum, No. iv., p. 197. Cambridge, 1832.

124 VOICES.

the number of such verbs is extremely small compared with that of those which have only the one or the other agrist. But even here the analogy is supported by the English verb, since we meet with many instances in which English verbs retain both forms of the preterit. Thus, for example, I hanged, or I hung; I spit, or I spat; I awaked, or I awoke; I cleft, I clave, or I clove. Such duplicates in Greek verbs are extremely rare; probably there is not one Greek verb in five hundred in which they can be met with. The form called the second agrist is, indeed, common enough; but, then, where it exists, that of the first agrist is almost always wanting. We have εὖρον, ἕλαβον, εἶδον, $\eta \gamma \alpha \gamma \rho \nu$, ἔλιπον, ἔδραμον; but the regular form is as much a nonentity in these verbs as it is in the English verbs I found, I took, I saw, I led, I left, I ran, &c. The first aorist in these would be sheer vulgarity; it would be parallel to I finded, I taked, I seed.

15. In strictness, therefore, the Greek verb has but one agrist active; that agrist, when regular, following the model of $\xi \tau \nu \psi a$, but being sometimes formed less regularly, in another manner, like $\xi \lambda a \delta o \nu$. Now and then, in the variety of dialects and styles, two forms appear in the same verb, as in $\xi \pi \epsilon \iota \sigma a$ and $\xi \pi \iota \theta o \nu$; one of these, however, as in this instance $\xi \pi \epsilon \iota \sigma a$, being that in ordinary use, the other rare,

anomalous, and nearly obsolete.

16. The second future, also, has only, in strictness, an existence in name, and the same principle may be applied to it as in the case of the second aorist. Verbs in $\lambda\omega$, $\mu\omega$, $\nu\omega$, $\rho\omega$, have no second future; in other verbs the second future is only a dialect modification of the first.

4. VOICES.

The active and passive voices of the Greek verb have nothing very peculiar in their signification when compared with the corresponding voices of the Latin verb. We shall therefore confine our remarks to

The Middle Voice.

1. The Middle Voice has been so called by grammarians, as having a middle signification between the active and passive, implying neither action nor passion simply, but a union in some degree of both.

- 2. The principal usages of the middle voice are five in number. The first four may be called usages of reflexive, the fifth the usage of reciprocal signification.
 - I. Where A does the act on himself, or on what belongs to himself; or, in other words, is the object of his own action; as, ἀπήγξατο, "he hung himself;" κεφαλὴν ἐκόψατο, "he wounded his own head."
 - II. Where A does the act on some other object M, relatively to himself, and not for another person; as, $\kappa \alpha \tau \epsilon \sigma \tau \rho \epsilon' \psi \alpha \tau \sigma \tau \delta' \nu$ M $\tilde{\eta} \delta \sigma \nu$, "he made the Median

subject to himself."

- III. Where A gets an act done for himself, or for those belonging to him, by B. Thus of Chryses it is said, in the Iliad, that he came to the Grecian camp, λυσόμενος θύγατρα, "to get his daughter released by Agamemnon, on the payment of a ransom;" that is, briefly, "to ransom his daughter." Whereas, of Agamemnon it is said, οὖδ' ἀπέλυσε θύγατρα, "he did not release her," namely, to Chryses. Under this same head may be ranked the following instances: διδάξασθαι τὸν νίὸν, "to get one's son instructed;" δανείζω, "to lend;" δανείζομαι, "to get a loan for one's self," "to borrow."
- IV. Where, in such verbs as κόπτομαι, "to mourn;" σεύομαι, "to urge one's self on," the direct action is done by A on himself, but an accusative or other case follows of B, whom that action farther regards. Thus, ἐκόψαντο αὐτὸν, "they mourned for him;" i. e., they cut or lacerated themselves for him. Σεύονται αὐτόν, "they stir themselves in pursuit of him." Έτιλλέσθην αὐτόν, "they tore their hair in mourning for him." So, also, φυλάξαι τὸν παῖδα, "to guard the boy;" but φυλάξασθαι τὸν λέοντα, "to guard one's self against the lion." And again, where, in the Iliad, it is said of Hector, ὡς εἰπὼν, οὖ παῖδος ὀρέξατο, "thus having spoken, he stretched out his arms to receive his son."

126 voices.

- V. Where the action is reciprocal between two persons or parties, and A does to B what B does to A; as in verbs signifying to contract, quarrel, fight, converse, &c. Thus, in Demosthenes, it is said, εως αν διαλυσώμεθα τὸν πόλεμον, "until we shall have put an end to the war, by treaty mutually agreed upon." To this head belong such verbs as μάχεσθαι, σπένδεσθαι, διαλέγεσθαι, &c.
- 2. Though, on some occasions, the active voice is used where the middle would be proper, that is, where the act is denoted without relation to the agent, though there does exist a middle verb, so to denote it, yet where the two voices exist in actual use, the middle denoting the action relatively to the agent, as in No. II., is very seldom, if ever, in pure Attic, used to denote the action when it regards another person. Thus, $i\sigma\tau\acute{a}va\iota$ $\tau\rho\acute{o}\pi a\iota ov$ may be said of an army who erect their own trophy; for it is true, as far as it goes, they do erect a trophy. But $\dot{\epsilon}\sigma\tau\acute{\eta}\sigma\alpha\tauo$ $\tau\rho\acute{o}\pi\alpha\iota ov$ cannot be said of him who erected a trophy for others, but only $\dot{\epsilon}\sigma\tau\eta\sigma\epsilon v$.

3. In many verbs, the perfect, pluperfect, and a orist passive are used in a middle sense, besides the ordinary meaning of the passive. Thus, έπιδεδειγμένος τὴν πονηρίαν, "having openly manifested his wickedness;" μεμισθωμένος χῶρον, "having hired a piece of ground;" κατεκλίθη, "he laid himself down;" ἀπηλλάγη, "he departed." The regular middle form of the aorist in such verbs is unusual or obsolete. In some it has a special signification; as, σταλ- ῆναι, "to travel;" but στείλασθαι, "to array one's self."

^{1.} As regards the use of the perfect and pluperfect passive in a middle sense, the opinion of Buttmann appears the most rational, that in all cases where a verb has a regular middle voice, with its appropriate reflex signification, the perfect and pluperfect passive, and they alone, are used as the perfect and pluperfect of that voice, and possess that signification along with their own. In conformity with this doctrine, the middle voice would seem to be nothing else than the passive verb, used under a peculiar modification of its meaning, and illustrating the tendency of the Greeks in early times to look upon themselves in all reflex acts, whether external or internal, as patients rather than agents; a tendency which is exemplified in every page of the Homeric poems, and which belongs more or less to every people in an early stage of civilization, before the nation comes of age, and acquires the consciousness, along with the free use, of its powers. This seems to be the reason

voices. 127

4. With regard to the perfect middle it may be remarked. that this tense is of very rare occurrence, so as to have far more the character of an occasional redundancy than of a regular formation. In fact, when the preterit exists in this particular form, it very rarely exists in the same verb in any other form; and where two forms do occur, it will generally be found that the one did not come into use till the other was growing obsolete. The perfect middle, it is true, has undoubtedly some degree of alliance with a neuter meaning, but then this alliance is very far from being constant. This form has often a truly active and transitive signification; as, for example, λέλοιπα, "I have left;" εκ-Tova, "I have killed;" while, on the other hand, the form considered as active is of frequent occurrence in a neuter or reflex sense; as in κέκμηκα, "I am weary;" ἔστηκα, "I stand;" μεμένηκα, "I remain;" βεβίωκα, "I have lived," &c. These instances, which might be easily multiplied, are sufficient to prove that there is no good ground for assigning to either of these forms of the perfect any determinate cast of signification, whether it be active or neuter. Some preference of what is called the middle form for the neuter sense is the utmost that can with truth be ascertained. In a few instances both the forms certainly do exist, and with a characteristic difference of signification; as, ολώλεκα, "I have destroyed;" and ὅλωλα, "I am undone;" πέπεικα, "I have persuaded;" and πέποιθα, "I am confident:" in others the two forms occur, indeed, but with little

why so many of the verbs employed by the Greeks to denote states of mind or of feeling have a passive form, such as οἴομαι (οῖμαι), αἰσθάνομαι, σκέπτομαι, ἐπίσταμαι, βούλομαι, άγαμαι, ἥδομαι, μαίνομαι. In some tenses, indeed, in which a variety of forms presented itself, one of them was allotted more peculiarly to the passive signification, another to the middle: that instinct which, in all languages, is evermore silently at work in giving definiteness to the speech of a people, in proportion as its thoughts become more definite, manifested itself in assigning one form of the future and agrist to the passive voice, another to the middle; the preference being perhaps determined by the affinity of the latter to the corresponding active tenses, of the former to the perfect passive. Instances, however, remain to show that, at the time when the Greek language comes first into view, the line of demarcation was not deemed quite impassable; and the passive voice would not unfrequently assert its rights to its cast-off future, and now and then, though very rarely, even to the aorist. Philol. Museum, No. iv., p. 221, seq. 1. Philol. Museum, No. iv., p. 200.

discrimination in sense; as, $\pi \epsilon \pi \rho a \chi a$ and $\pi \epsilon \pi \rho a \gamma a$, $\delta \epsilon \delta \delta \iota \kappa a$ and $\delta \epsilon \delta \iota a$.

5. The future middle is often found in a passive sense, the reason of which appears to be this. That form of the future which, in the later ages of the Greek language, when the grammarians wrote, seems to have been used exclusively in a middle sense, had previously a wider range legitimately belonging to it.

5. FORCE OF THE MOODS.

Indicative.

The indicative is used in Greek when anything is to be represented as actually existing or happening, and as something independent of the thought and conception of the speaker. Hence it is put in very many cases where, in

Latin, the subjunctive must be used.

1. The indicative is put after relatives, both pronouns and particles, where, in Latin, the dependance of this clause is expressed by the subjunctive; the Greek often uses the future of the indicative to denote what shall or will happen, not what is merely conceived as such. Thus, Soph. Philoct. 303, οὐ γάρ τις ὅρμος ἐστὶν, οὐδ' ὅποι πλέων, ἐξεμπολήσει κέρδος, ἢ ξενώσεται, "For there is no harbour (here), nor any place unto which one sailing shall carry on therein gainful traffic, or be hospitably entertained."

2. The indicative is also used after negative propositions with the relative; as, παρ' ἐμοὶ οὐδεὶς μισθοφορεῖ, ὅστις μὴ ἰκανός ἐστιν ἴσα πονεῖν ἐμοί, "No soldier serves for pay with me who is not able to endure equal toils with me."

Here the Latin idiom would require qui possit.

3. The indicative is likewise used in indirect interrogations; thus, ὁρᾶτε τί ποιοῦμεν, "You see what we are actually doing." Whereas, ὀρᾶτε τί ποιῶμεν means, "You see what we are to do." So, also, ἐκεῖνος οἰδε τίνα τρόπον οἱ νέοι διαφθείρονται, "He knows in what way the young are actually destroyed." Here διαφθείροιντο ἄν would mean, "might have been destroyed."

Imperative.

The imperative is used in Greek, as in other languages, in addresses, entreaties, commands, &c. The personal

pronouns, as in other languages, are omitted, except when

they serve for distinction or have an emphasis.

1. The second person sometimes receives an indefinite subject, and thus stands, as it were, for the third; as, $\pi a \tilde{\imath} \varepsilon$, $\pi a \tilde{\imath} \varepsilon \pi a \tilde{\varsigma} \varepsilon \tau \iota \varsigma \tilde{\alpha} v$, "Strike, strike, every one, whosoever thou mayst be."

2. Sometimes the plural of the imperative is used, though only one person be addressed, whenever strength of feeling is meant to be expressed, or any other force is to be imparted to the clause; as, $\pi\rho\sigma\sigma\epsilon\lambda\theta\epsilon\tau$, $\tilde{\omega}$ $\pi\alpha\tilde{\iota}$, $\pi\alpha\tau\rho\tilde{\iota}$, "Come,

oh my child, to thy father."

3. The negative $\mu\eta$ is joined in prohibitions with the imperative, if the present tense be required; but, if the aorist be needed, the mood then changes to the subjunctive; as, Herod. 1, 155, $\sigma \tilde{v}$ $\mu \acute{e} \nu \tau \iota \iota \iota \mu \tilde{\eta}$ $\pi \acute{e} \nu \tau \iota \iota \iota \iota \psi \tilde{\sigma}$ $\chi \rho \acute{e} \omega$, $\mu \eta \delta \acute{e}$ $\acute{e} \xi a \nu a \sigma \tau \tilde{\eta} \sigma \eta \varsigma$ $\pi \acute{o} \lambda \iota \nu$ $\acute{e} \rho \chi a \acute{\iota} \eta \nu$, "Do not thou indeed yield in all things to thy anger, nor have destroyed an ancient city." So in Od. 16, 168, we have $\mu \acute{\eta} \delta$ $\acute{e} \pi \iota \iota$ be not concealing it;" but in Od. 15, 263, $\mu \acute{\eta} \delta$ $\acute{e} \pi \iota \iota \iota \iota \iota \iota \iota \iota$ "and do not have concealed it."

4. The imperative is used not unfrequently by the Attic poets in a dependant proposition after οἶσθ' ὡς, or οἶσθ' ὅ; as, Soph. Œd. T. 543, οἶσθ' ὡς ποίησον; "Knowest thou in what way thou must act?" (i. e., act, knowest thou in what way?); οἶσθ' οὖν ὂ δρᾶσον; "knowest thou what to do?"

(i. e., do, knowest thou what?)

5. The imperative sometimes expresses not so much a command as a declaration of what is proper to be done, according to the situation in which a person is placed; as, Eurip. Iph. T. 337, εὔχου δὲ τοιάδ' σφάγια παρεῖναι, "thou shouldst wish, therefore, for such victims to be present." So, also, Æschyl. Prom. 713, στεῖχ' ἀνηρότους γύας, "thou must go over unploughed fields."

6. Hence the imperative is found also in interrogations, after particles or the relative; as, Plat. Leg. 7, p. 801, D., τi ov ; $\kappa \epsilon i \sigma \theta \omega$ vó $\mu \circ \varsigma$; "what then? shall a law exist?"

Optative.

The optative and subjunctive express, according to its different modifications and shades of meaning, that which in Latin can only be signified by the subjunctive. Both represent an action, not as something real, but rather as

something only conceived of. That which is conceived of, however, is either something merely possible, probable, desirable, and, consequently, uncertain, or something which, as it depends on external circumstances, may be expected with some definiteness. The former is expressed by the optative, the latter by the subjunctive. Hence,

The optative is used to indicate a wish, something merely possible or probable, and, therefore, especially accompa-

nies past actions.

Optative in dependant propositions.

that the race of the Chalybes might perish."

3. On other occasions the optative is used in connexion with ἄν, or its equivalent the poetic κε, in order to give to a proposition an expression of mere conjecture or bare possibility, and hence of uncertainty or doubt. Thus, Plato, Leg. 3, p. 677, B., οἱ τότε περιφυγόντες τὴν φθορὰν σχεδὸν ὄρειοἱ τινες ἂν εἶεν νομεῖς, "They who on that occasion escaped destruction were, probably, with a few exceptions, mountain shepherds." So, also, Xenophon, Cyrop. 1, 2, 11, καὶ θηρῶντες μὲν οὐκ ἂν ἀριστήσαιεν, "And while actually engaged in the hunt they hardly ever breakfast." Hence it is employed in a rough estimate; as, Xen. Cyrop. 1, 2, 13, εἴησαν μὲν ἂν οὖτοι πλεῖόν τι ἢ πεντήκοντα ἔτη γεγονότες ἀπὸ γενεᾶς, "These, on a rough estimate, are somewhat more than fifty years of age."

4. The optative with $\tilde{a}\nu$ is therefore employed also to denote an inclination, the indulgence of which depends on circumstances, and which is therefore only possible and contingent. Thus, $\beta ov \lambda o(\mu \eta v \, \tilde{a}v, \, "I \, could \, wish;" &bov \lambda - 6\mu \eta v \, \tilde{a}v, \, "I \, could \, have \, wished," So, also, Plato, Crat. p.$

411, Α., ήδέως αν θεασαίμην ταῦτα τὰ καλὰ ὀνόματα, "Ι

would gladly contemplate those fine terms."

5. Hence the optative occurs in interrogations; as, Il. 3, 52, οὐκ ἂν δη μείνειας 'Αρηΐφιλον Μενέλαον; " Couldst thou not then await Menelaus dear-to-Mars?" So, also, Plato, Gorg., άλλ' ἄρα ἐθελήσειεν ἂν ἡμῖν διαλεχθῆναι; "But would he be willing to converse with us?"

6. Very often, however, the optative serves to express even the most definite assertions with modesty and politeness, as a mere conjecture; a moderation which, in consequence of their political equality, was peculiar to all the Greeks, but particularly the Athenians, and which very seldom occurs in modern languages. Thus, Aristoph. Plut. 284, οὐκέτ' ἂν κρύψαιμι, " I will no longer conceal it from you."

Of the Optative in dependant propositions, or after conjunctions.

1. When the chief verb of the whole proposition, or, in other words, the leading verb in the sentence, expresses an action of past time, the following verb, which depends upon the conjunction, is put in the optative. If, on the other hand, the leading verb be in the present or the future tense, the following verb is put in the subjunctive. Thus, that which is in Latin the sequence of tenses, is in Greek the sequence of moods. The subjunctive, therefore, in Greek, after a conjunction, answers to the Latin present of the subjunctive; while the optative after a conjunction answers to the Latin imperfect of the subjunctive.

2. The conjunctions and particles after which these moods are thus put are, 1. Those which express a purpose; as, $\tilde{l}\nu\alpha$, $\tilde{o}\phi\rho\alpha$, $\dot{\omega}\varsigma$, $\tilde{o}\pi\omega\varsigma$, and $\mu\dot{\eta}$. 2. Particles of time; as, ἐπεί, ἐπειδή, ὅτε, ὡς, and ἐπήν, ἐπειδάν, ὅταν, $\pi \rho i \nu$, $\xi \omega \varsigma$, &c. 3. Conditional particles; as, ϵi , and $\epsilon \acute{a} \nu$, $\eta \nu$. 4. Relatives; as, $\delta \varsigma$, $o lo \varsigma$, $\delta \sigma o \varsigma$, $\delta \pi o \nu$, $\delta \theta \varepsilon \nu$, &c.

1. Optative after "iva, "oφρα, &c.

1. Here, particularly, the rule just mentioned holds good, according to which the optative is put after verbs of past time; as, Τυδείδη Παλλάς ἐδῶκε μένος καὶ θάρσος, ἴν' ἔκδηλος γένοιτο καὶ κλέος ἄροιτο, "Minerva gave strength and daring to Tydides, in order that he might become con-

spicuous, and might bear off renown."

2. The optative is also employed when the leading verb is in the present tense as used for the past. Thus, Eurip. Hec. 10, πολὺν δὲ σὺν ἐμοὶ χρυσὸν ἐκπέμπει λάθρα πατῆρ, ἕν', εἴποτ' Ἰλίου τείχη πέσοι, τοῖς ζῶσιν εἴη παισὶ μὴ σπάνις βίον, "And my father sends out secretly along with me a large quantity of gold, in order that, if the walls of Ilium should fall, there might be unto his surviving children no want of the means of subsistence."

3. Sometimes, also, the optative is used after a leading verb in the present or future, when the action which follows the conjunction is to be marked as only presumptive and probable. Thus, $Od.\ 2$, 52, $\pi a \tau \rho \delta c$ $\mu \epsilon \nu \epsilon c$ $\delta k \omega \nu \epsilon c$ $\delta k \omega$

4. Very frequently, where the leading verb is in the past tense, the following verb is put after \emph{lva} , $\emph{ω}\emph{c}$, or $\emph{μ}\emph{η}$, in the indicative mood, to express an action which should have happened, but has not. Thus, Eurip. Phan. 213, Τύριον οἶδμα λιποῦσ' ἔβαν \emph{lv} ' ὑπὸ δειράσι Παρνασοῦ κατενάσθην, "Having left the Tyrian wave, I came hither and should have been now dwelling beneath the sum-

mits of Parnassus."

2. Optative after particles of time.

1. The optative is put with the particles ἐπεί, ἐπειδή, ὅτε, ὁπότε, where the discourse is concerning a past action, which, however, was not limited to a precise point of time, but was often repeated by several persons or in several places. Thus, Il. 3, 232, πολλάκι μιν ξείνισσεν ᾿Αρητφιλος Μενέλαος, ὁπότε Κρήτηθεν ἵκοιτο, "Menelaus, beloved of Mars, often entertained him when he came from Crete." So, also, Herod. 7, 6, ὅκως ἀπίκοιτο ἐς ὄψιν τὴν βασιλῆος . . . κατέλεγε τῶν χρησμῶν, "As often as he came into the presence of the king he mentioned some of the oracles."

2. With the remaining particles of time, which do not determine a space of time during which an action takes

place, but a point of time before or until which something takes place, as, $\tilde{\epsilon}\omega\varsigma$, $\tilde{\epsilon}\sigma\tau$, $\tilde{\epsilon}\tau$, $\tilde{\epsilon}\nu$, $\pi\rho\ell\nu$, $\mu\epsilon\chi\rho\iota\varsigma$ o $\tilde{\nu}$, the optative is used, for the most part, in the same cases as with $\ell\nu a$ and $\delta\phi\rho a$. Thus, $\pi\epsilon\rho\iota\epsilon\mu\epsilon\nu\nu\rho\mu\epsilon\nu$ $\tilde{\epsilon}\omega\varsigma$ $\dot{a}\nu\iota\iota\chi\theta\epsilon\ell\eta$ $\tau\dot{o}$ $\delta\epsilon\sigma\mu\omega\tau\dot{\eta}-\rho\iota\iota\nu$, "We remained about the place until the prison was opened." But $\tilde{\epsilon}\omega\varsigma$, "whilst," "as long as," has only the indicative.

3. Optative after conditional particles.

1. The optative is used after conditional particles when the reference is to something that is merely possible or contingent. In this construction the optative is employed with $\tilde{a}\nu$ in the apodosis, or second clause of the sentence, to show that a case is adduced which is merely problematical, while in the protasis, or leading clause, the optative is used with ϵl , without $\tilde{a}\nu$, as the condition itself is also only problematical. Thus, ϵl $\tau \iota \varsigma$ $\tau o i \varsigma$ $\kappa \rho a \tau o i \nu \tau a \varsigma$ $\tau o i \lambda \eta \theta o i \varsigma$ $\epsilon \pi$ $\delta \rho \epsilon \tau \eta \nu$ $\tau \rho o \tau \rho \epsilon \psi \epsilon \iota \epsilon \nu$, $\delta \mu \phi o \tau \epsilon \rho o \nu \varsigma$ $\delta \nu$ $\delta \phi \epsilon \lambda \eta \sigma \epsilon \iota \epsilon \nu$, "If one would urge on to virtue those who control the multitude, he would benefit both."

2. But when the condition contains a determinately expressed case, ει is used with the indicative in the leading clause. Thus, Soph. Antig. 925, ἀλλ', εἰ μὲν οὖν τάο' ἐστὶν ἐν θεοῖς φίλα, παθόντες ἂν ξυγγνοῖμεν ἡμαρτηκότες, "But if, then, these things are approved of among the gods, we may, perhaps, by suffering, be made conscious that we have

erred.

3. On the other hand, εἰ is used with the optative in the protasis, or leading clause, and the indicative in the apodosis, or succeeding part of the sentence, when the latter asserts something definitely, while the protasis conveys only a possible case. Thus, Thucyd. 2, 5, οἱ ἄλλοι Θηβαῖοι, οὖς ἔδει τῆς νυκτὸς παραγενέσθαι πανστρατιᾶ, εἴ τι ἄρα μὴ προχωροίη τοῖς ἐσεληλυθόσι, ἐπεβοήθουν, "The rest of the Thebans whom it behooved to be present during the night with their full force, if, perchance, success should not attend those who had entered the city."

4. Optative after the relatives ος, οστις, &c.

1. If the relatives refer to definite persons or things, they are followed by the indicative; but if the person or

thing be indefinite, then the verb is in the optative or subjunctive; in the optative with $\[delta v\]$ when the whole proposition affirms something of past time, and in the subjunctive with $\[delta v\]$ when it affirms something of present or future time. Thus, $\[delta v\]$ true $\[delta v\]$ and again, $\[delta v\]$ true $\[delt$

2. From these, however, are to be distinguished those passages in which the optative is put after the relatives, in the sense which it usually has in independent propositions. Here it regularly takes $\Breve{a}\nu$, and is found even when a present action is spoken of. Thus, $o\Breve{b}\kappa\Breve{b}\kappa\Breve{c}\tau\iota$ $o\Breve{c}\tau\iota$ $o\Breve{c}$

5. Optative in the "oratio obliqua."

- 1. When anything that has been said or thought by another is quoted as such, not as an idea or sentiment of the writer himself, and yet, not in the words of the speaker, but in narration (i. e., in oratione obliqua), the optative is frequently used and without ἄν. Thus, οἱ ᾿Αχαρνῆς ἐκάκιζον τὸν Περικλέα, ὅτι στρατηγὸς ὢν οὐκ ἐπεξάγοι, " The Acharnians reviled Pericles, because, being commander, he did not lead forth against the foe." And again, Τισσαφέρνης μὲν ὤμοσεν ᾿Αγησιλάφ, εἰ σπείσαιτο, ἕως ἔλθοιεν, οὖς πέμψειε πρὸς βασιλέα ἀγγέλους, " Tissaphernes took an oath unto Agesilaus, that, if the latter will make a truce with him until the messengers should return, whom he had sent to the king," &c. Here πέμψειε is used to indicate a mere assertion on the part of Tissaphernes, for the truth of which the writer does not mean to vouch.
- 2. In particular, the optative is put in this case after $\delta\tau\iota$ or $\dot{\omega}\varsigma$, whether the action belongs to the present, past, or future time. Thus, $\tau\tilde{\eta}$ δὲ ὑστεραία ἡκεν ἄγγελος λέγων, ὅτι λελοιπώς εἴη Συέννεσις τὰ ἄκρα, "On the following day, however a messenger came with the intelligence that

Syennesis had left the heights;" i. e., had left $(\lambda \epsilon \lambda o \iota \pi \omega \varsigma \epsilon i \eta)$ the heights, as the messenger said. And again, $\dot{\alpha} \gamma \gamma \epsilon i \lambda a \iota$, $\delta \tau \iota$ $\phi \dot{\alpha} \rho \mu a \kappa o \nu$ $\pi \iota \dot{\omega} \nu$ $\dot{\alpha} \pi o \theta \dot{\alpha} \nu o \iota$, " To announce that, having drunk poison, he had died."

Subjunctive.

The general distinction between the optative and subjunctive has already been given, but may here be stated again. These two moods both represent an action, not as something real, but rather as something only conceived of. That which is conceived of, however, is either something merely possible, probable, desirable, and, consequently, uncertain, or something which, as it depends on external circumstances, may be expected with some definiteness. The former is expressed by the optative, the latter by the subjunctive.

1. Subjunctive in independent propositions.

1. The subjunctive is used without $\[delta v\]$ or $\kappa \varepsilon$ in exhortations in the first person plural; as, $\[delta u\]$ where $\[delta u\]$ signs. It indicates, therefore, that something ought to take place. But in the second and third persons the optative is used, as implying more of uncertainty, when the speaker refers not to himself along with others, but to others merely. Thus, $\[delta \lambda \theta \omega \mu \varepsilon v\]$ discovered in the signs of throughout the city, and do thou become not cowardly." The first person singular of the subjunctive is often found in exhortations in Homer; as, $\[delta \delta \omega \mu \omega t\]$, "let me see;" $\[delta \delta \omega v\]$ discoupling a $\[delta \delta \omega t\]$ of the subplicate this man."

2. The subjunctive is employed in questions of indecision and doubt, when a person asks himself or another what he is to do. In these cases it occurs, as in the previous instances, without $\mathring{a}\nu$, and with or without an interrogative particle. Thus, $a\mathring{v}\theta\iota$ $\mu\acute{e}\nu\omega$ $\mu\acute{e}\tau\grave{a}$ $\tau o\~{\iota}\sigma\iota$, $\mathring{\eta}\grave{e}$ $\vartheta\acute{e}\omega$ $\mu\acute{e}\tau\acute{a}$ σ ${\iota}^{\iota}\alpha v$, "Shall I wait there with these, or shall I run back again unto thee?" And again, $\tau \iota$ ${\iota}$ ${$

am I to say? what am I to do?"

4. The subjunctive is also employed in questions of indignation, with which a previous command or injunction is repeated. Thus, Aristoph. Ran., 1132, ΔION . Aloxý $\lambda \epsilon$, $\pi a \rho a \iota \nu \tilde{\omega}$ ou $\sigma \iota \omega \pi \tilde{a} \nu$. Alex. $\dot{\epsilon} \gamma \dot{\omega}$ ou $\omega \pi \tilde{\omega}$ $\tau \tilde{\omega} \delta \epsilon$; "Bacch. Eschylus, I admonish you to be silent. Esch. Am I to be silent before this man?"

- 5. In negative propositions, the subjunctive is used after μή or οὐ μή for the future; but, usually, only the first aorist subjunctive passive, or the second aorist active and middle. Instead of the first aorist active the future is employed. Thus, Æsch. S. c. Th. 201, λευστῆρα δήμου δ΄ οὖτι μὴ φύγη μόρου, "And by no means shall any one escape death by stoning at the hands of the people." And again, Soph. Electr. 42, οὐ γάρ σε μὴ γήρα τε καὶ χρόνφ μακρῷ γνῷσ΄ οὐδ΄ ὑποπτεύσουσιν ὧδ΄ ἡνθισμένου, "For they shall not, through both thine own age and the long lapse of time, recognise, or even suspect thee thus attired." This construction probably arose from οὐ δέδοικα μὴ γνῷσι, "I am not afraid that they will not know thee;" i. e., they certainly will not know thee. This being stronger than οὐ γνώσονται, this οὐ μή was also prefixed, for the sake of a stronger negation, to the future tense.¹
- 6. From this case, however, we must distinguish μὴ οὐ with the subjunctive, in which also δέδοικα is omitted. Thus, Plato, Phæd., p. 67, B., μὴ καθαρῷ γὰρ καθαροῦ ἐφάπτεσθαι μὴ οὐ θεμιτὸν ἢ, "Since I fear it is not lawful for an impure person to touch one that is pure." In Latin this would be vereor ne nefas sit, which is also a milder expression for nefas est.

2. Subjunctive in dependant propositions.

1. If the leading verb be in the present or future tense, the following verb is put in the subjunctive, with and without $\normalfa v$. Thus, $\normalfa \lambda \lambda$ $\normalfa 0 \iota$, $\normalfa \mu$ $\normalfa \epsilon \nu$ $\normalfa \mu$ $\normalfa \epsilon \nu$ $\normalfa \mu$ $\normalfa \iota$ \no

2. The subjunctive, moreover, is frequently used, although the preceding verb be in the perfect tense, when the verb

^{1.} Passages sometimes occur where ob $\mu \hat{\eta}$ appears with the first aorist subjunctive. These are generally altered by critics, and the aorist is converted into a future. But consult $Matthi\alpha$, G. G. vol. ii., p. 876, ed. 5.

which depends upon the conjunction denotes an action that is continued to the present time. Thus, Hom. Il. 5, 127, ἀχλὺν δ' αν τοι ἀπ' ὀφθαλμῶν ἕλον, ἡ πρὶν ἐπῆεν, ὄφρ' εν γινώσκης ἡμὲν θεὸν ἡδὲ καὶ ἄνδρα, "I have, moreover, taken away from thy eyes the darkness that was previously upon them, in order that thou mayst know well either a god or a man." At the time at which Minerva is here represented as speaking, γινώσκης is a consequence still continuing of the past action denoted by ἀχλὺν είλον.

3. The future is often used instead of the subjunctive. In this case the future expresses a state that continues, or something that will occur at an indefinite future time. The aorist of the subjunctive, on the other hand, indicates a transient state occurring in particular cases, and then completely concluded. Thus, $\delta\rho\tilde{a}\tau\epsilon$ $\mu\dot{\gamma}$ $\epsilon\kappa\dot{a}\sigma\tau\omega$ $\dot{\gamma}\mu\tilde{\omega}\nu$ $\kappa a\dot{\iota}$ $\dot{\delta}\phi$ - $\theta a\lambda\mu\tilde{\omega}\nu$ $\kappa a\dot{\iota}$ $\chi\epsilon\iota\rho\tilde{\omega}\nu$ $\delta\epsilon\dot{\gamma}\sigma\epsilon\iota$, "See whether each one of us will not need both eyes and ears." On the contrary, $\dot{\delta}\rho\tilde{a}\tau\epsilon$ $\mu\dot{\gamma}$

πάθωμεν, " See whether we shall not have suffered."

3. Subjunctive after particles of time.

1. The subjunctive is put with ἐπήν, επειδάν, ὅταν, ὁπόταν, where the discourse is concerning an action belonging to present or future time. Thus, ὅπερ καὶ νῦν ἔτι ποιοῦσιν οἱ βάρβαροι βάσιλεῖς, ὁπόταν στρατοπεδεύωνται, "Which the barbarian monarchs do still, even at the present day, whenever they encamp."

2. Sometimes the subjunctive with these particles does not express an action frequently repeated at the present time, but merely a future action. Thus, où yàp ἕτ' ἄλλη ἕσται θαλπωρὴ ἐπεὶ ἀν σύ γε πότμον ἐπίσπης, "For no longer will there be any other solace, when thou shalt have

encountered thy destined end."

4. Subjunctive after conditional particles.

M 2

any one think any one of the existing laws unsuitable, let him petition against it."

5. Subjunctive after the relatives ος, δοτις, οίος, &c.

The subjunctive is employed with $\Tilde{a}\nu$ after relatives when the proposition affirms something of present or future time. Thus, $\Tilde{\epsilon}\pi\epsilon\sigma\theta\epsilon$ \Tilde

DEPONENT VERBS.

- 1. Deponent verbs may be referred to the class of middle ones.
- 2. They have the middle form, except in the perfect, pluperfect, and third future, or paulo-post-futurum, of which the forms are passive. Their perfect has sometimes both an active and passive sense; as, εἴργασμαι, from ἐργάζομαι.
- 3. Some of these verbs have, besides a middle, a passive first agrist and first future, the signification of which is passive. In the other tenses a middle meaning may generally be traced.
 - 4. The following is a synopsis of their form.

Moods and Tenses of Deponent Verbs.

| | Indic. | Imper. | Optat. | Subj. | Infin- | Part. |
|-----------------------------|-------------------------|-----------|--------------------|---------------------|--|--------------------|
| | δέχομαι, } | δέχ-ου, | -οίμην, | -ωμαι, | -εσθαι, | -όμενος, |
| | δέδεγμαι, ξέδεδέγμην, } | δέδε-ξο, | -γμένος, εἴην, | -γμένος, ῶ, | -χθαι, | -γμένος |
| | | δέξ-αι, | -αίμην, | -ωμαι, | - / | -άμενος |
| 1st Future M. 1st Aorist P. | | δέχθ-ητι, | -οιμην, -είην, | $-\tilde{\omega}$, | $-\varepsilon\sigma\theta\alpha\iota,$ $-\tilde{\eta}\nu\alpha\iota,$ | -όμενος -είς, |
| 1st Future P. 3d Future P. | | | -οίμην, -οίμην, | | | -όμενος -όμενος |

5. A few of these verbs have a second agrist middle; as, πυνθάνομαι, ἐπυθόμην.

CONTRACTED VERBS.

- 1. Verbs in $\dot{\alpha}\omega$, $\dot{\epsilon}\omega$, and $\dot{\epsilon}\omega$ correspond entirely, in their general formation, to the rules and examples already given for verbs in ω .
- 2. But in the present and imperfect of the active and passive forms, where the vowels α , ε , o stand immediately before the vowels of the flexible endings, there arises in the Attic and common language a contraction, the rules for which are as follows:
- 3. Verbs in άω contract αω, αο, and αου into ω; as, τιμάω, τιμῶ; τιμάομεν, τιμῶμεν; τιμάουσι, τιμῶσι. Otherwise they contract into α; as, τίμαε, τίμα. They also subscribe ι; as, τιμάοιμι, τιμῷμι; τιμάεις, τιμᾶς.
- 4. Verbs in $\epsilon\omega$ contract $\epsilon\varepsilon$ into $\epsilon\iota$, and ϵo into ov; as, $\phi i \lambda \epsilon \varepsilon$, $\phi i \lambda \epsilon \iota$; $\phi \iota \lambda \dot{\epsilon} o \mu \epsilon \nu$, $\phi \iota \lambda o \tilde{\nu} \mu \epsilon \nu$. Otherwise they drop ϵ ; as, $\phi \iota \lambda \dot{\epsilon} \omega$, $\phi \iota \lambda \dot{\omega}$; $\phi \iota \lambda \dot{\epsilon} \iota \varsigma$, $\phi \iota \lambda \dot{\epsilon} \iota \varsigma$.
- 5. Verbs in $\delta\omega$ contract o, with a long vowel, into ω ; as, $\delta\eta\lambda\delta\omega$, $\delta\eta\lambda\tilde{\omega}$; with a short vowel, or ov, into ov; as, $\delta\eta\lambda\delta\epsilon\tau\varepsilon$, $\delta\eta\lambda\delta\tilde{v}\tau\varepsilon$; $\delta\eta\lambda\delta\sigma v\sigma\iota$, $\delta\eta\lambda\tilde{v}\sigma\iota$. Otherwise into $o\iota$; as, $\delta\eta\lambda\delta\eta\varsigma$, $\delta\eta\lambda\delta\tilde{v}\varsigma$. In the infinitive $o\varepsilon\iota v$ is contracted into ovv.
- 6. Four verbs in $\acute{a}ω$, namely, $ζ\acute{a}ω$, $πειν\acute{a}ω$, $διψ\acute{a}ω$, and χραομαι, contract αε into $\~{\eta}$, and αει into η; as, $ζ\acute{a}ω$, $ζ\~{\eta}ς$, $ζ\~{\eta}τε$, $ζ\~{\eta}ν$; imperfect ἔζων, ἔζης, ἔζη. So, also, $πειν\~{\eta}ν$, $διψ\~{\eta}ν$, $χρ\~{\eta}σθαι$, $χρ\~{\eta}ται$.
- 7. Dissyllables in $\epsilon\omega$ are contracted in the imperative and infinitive only. Thus we say, $\pi\lambda\epsilon\omega$, $\pi\lambda\epsilon\omega\nu$, and not $\pi\lambda\tilde{\omega}$, $\pi\lambda\delta\tilde{\nu}\mu\epsilon\nu$.

470

Examples of Contracted Verbs.

ACTIVE VOICE.—INDICATIVE MOOD.

PRESENT TENSE.

| | $\tilde{\omega}_{r}$, $\tilde{\omega}$ |
|----------|--|
| | -áov, -éov, -óov, |
| | \tilde{a} , $\tilde{\epsilon}\tilde{\iota}$ $\tau \varepsilon$, $o\tilde{v}$, |
| ·al. | 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 |
| Plural. | -άε, -έε, -όε, |
| | μεν, |
| | 0°, 0°, |
| | -ἀο, -ε΄ο, -όο, |
| | |
| | TOV, |
| Dual. | |
| I | , του, ῦ, |
| | $, \tilde{a}, \tilde{c}, $ |
| | $-\alpha \varepsilon$, $-\hat{\epsilon}\varepsilon$, $-\hat{\epsilon}\varepsilon$, $-\hat{\epsilon}\varepsilon$, |
| | \hat{q} , $\hat{\epsilon}$ |
| | -åει, -έει, -όει, |
| . • | άζ, εῖζ, οὖζ, |
| Singular | -4ευς, -έευς, 6ευς, |
| | (\$) (\$) (\$) |
| | |
| | τιμ-ἀω, φιλ-έω, χρυσ-όω, |
| | 7 4 7 |

IMPERFECT.

| | -40, | ·03- | -000 |
|-----------|----------------|-----------|--------------|
| | | Types | |
| Duan | $\tilde{a},$ | £ 10% |)v, |
| | -ae, i | | |
| | α , | 673 | 00, |
| | -αε, | -88, | -08, |
| | ac, | : 573 | ,500 |
| Singular. | -aec, | -885, | -085, |
| | $\omega \nu$, | ovv, | ouv, |
| | έτίμ-αον, | έφίλ-εον, | έχρύσ-00ν, |
| | - | લ્યં | ن |

$\ddot{\omega}$, $\dot{\omega}$, $\dot{\omega}$, $\dot{\omega}$, $\dot{\varepsilon}$, $\ddot{\varepsilon}$, $\ddot{\varepsilon}$, $\ddot{\varepsilon}$, $\ddot{\varepsilon}$, $\ddot{\varepsilon}$, $\ddot{\omega}$, $\ddot{\omega}$

000,

-aov, -eov,

IMPERATIVE.

| | τωσαν, |
|-----------|--|
| | ά, εί, ού, |
| | -aé, -eé, -oé, |
| Plural. | |
| 7 | \tilde{a} , $\tilde{\epsilon}\tilde{\ell}$ $\tau \varepsilon$, $o\tilde{v}$, |
| | -¢e, -¢e, -6e, |
| | |
| | ά, εί των, οῦ, |
| | |
| | -άε, -έε, -όε, |
| Dual. | |
| | ã, εῖ τον, οῦ, |
| | -áε, -éε, -óε, |
| | 3 |
| Singular. | ά, εί τω, ού, |
| | -ak, -ek, -ók, |
| | α, ει, ου, |
| | |
| | τίμ-αε, φίλ-εε, χρύσ-οε, |
| | નં લં લં |

قِ ق قِ

 $-\dot{\alpha}\omega$, $-\dot{\varepsilon}\omega$, $-\dot{\circ}\omega$,

OPTATIVE.

| | Ĉ, |
|----------|--|
| | -úoi, -εοί, -óοι, |
| | 7.6, |
| | ο. ο., |
| Plural. | $ \begin{array}{cccccccccccccccccccccccccccccccccccc$ |
| 1 | οῖ, οῖ μεν, οῖ, |
| | οῦ, οῦ, |
| | -400, -601, -601, |
| | την, |
| Dual. | ώ, οῖ τον, οῖ, |
| D | |
| | -(100, -\(\xi\)00, -\(\delta\)00, |
| | οῖ, οῖ, |
| | -ú01, -é01, -ó01, |
| | ώς, οῖς, οῖς, |
| Singular | -4005, -6005, -0005, |
| | ut, |
| | $\hat{\psi}_{\tilde{i}}$, $\hat{o}_{\tilde{i}}$, $\hat{o}_{\tilde{i}}$, |
| | τιμ-άοιμι, φιλ-έοιμι, χρυσ-όοιμι, |
| | H 63 65 |
| | |

$$00, \quad \ddot{\phi}, \quad | -\omega 00, \quad \ddot{\phi}, \quad | 00, \quad \dot{\phi}, \quad | 00, \quad \dot{\phi}, \quad | 00, \quad \dot{\phi}, \quad \dot{\phi$$

$$\tilde{\varphi}$$
, | -\delta\varphi_0\eta,

$$v$$
, $\begin{vmatrix} -\dot{\alpha}o\iota, \ \ddot{o}, \\ -\dot{\epsilon}o\iota, \ \ddot{o}i, \\ -\dot{\epsilon}o\iota, \ \ddot{o}i, \end{vmatrix}$

| 9 49 9 |
|---|
| μεν, |
| $\hat{\tilde{\omega}}$, $\hat{o}\tilde{\tilde{\iota}}$, $\hat{o}\tilde{\tilde{\iota}}$, $\hat{o}\tilde{\tilde{\iota}}$, |
| -401, -601, -601, |
| n, al |

Final.

$$\mu \varepsilon \nu, \quad | -\acute{\omega} \eta, \quad \ddot{a}, \quad -\acute{\varepsilon} \eta, \quad \ddot{\eta} \tau \varepsilon, \quad -\acute{\phi} \eta, \quad \ddot{\omega}, \quad \tau \varepsilon, \quad \dot{\omega}, \quad \dot{\omega}$$

Plural.

Dual.

Singular.

 $-\alpha\eta$, $-\epsilon\eta$, $-\delta\eta$,

 \hat{a} , $\hat{\eta}$, \hat{o} , \hat{o} ,

 $-\alpha\eta$, $-\epsilon\eta$, $-\epsilon\eta$, $-\epsilon\eta$,

-úης, -έης, -όης,

 $\tau \iota \mu$ - $\alpha\omega$, $\phi \iota \lambda$ - $\epsilon\omega$, $\chi \rho \nu \sigma$ - $\delta\omega$,

H 63 63

Plural.

-
$$\dot{a}\omega$$
, $\ddot{\omega}$,

- $\dot{\epsilon}\omega$, $\ddot{\omega}$ $\mu\epsilon\nu$,

- $\dot{\epsilon}\psi$, $\ddot{\eta}$ τ

- $\dot{\epsilon}\eta$, $\ddot{\eta}$ τ

3. χρυσ-όειν, χρυσ-ούν.

INFINITIVE.

1. τιμ-άειν, τιμάν.

PARTICIPLES.

| | 0 |
|---|--------|
| | 2 |
| | i |
| | uma |
| | 00 |
| 8 | \geq |
| | |

| | $\tilde{\omega}v$, $o\tilde{v}v$, $o\tilde{v}v$, |
|---------|---|
| . Neut. | $ \tau \iota \mu$ -\(\delta \cdot \cdo |
| | ῶσα, οῦσα, οῦσα, |
| Fem. | τιμ-άουσα, φίλ-έουσα, χρυσ-όουσα, |
| | $\tilde{\omega}\nu$, $\tilde{\omega}\nu$, $\tilde{\omega}\nu$, $\tilde{\omega}\nu$, |

 $\tau \iota \mu$ - $\alpha \omega \nu$, $\phi \iota \lambda$ - $\epsilon \omega \nu$, $\chi \rho \nu \sigma$ - $\delta \omega \nu$,

H & & &

Mas.

Genitive.

Mas.

| ώσης. | ούσης, | , , , , , |
|----------|------------|---------------|
| -aovonc. | -εούσης, α | o o o o o o o |
| ωντος, | OŨVTOS, | O. Carterior |

χρυσ-όοντος,

τιμ-άοντος, φιλ-έοντος,

Neut.

PASSIVE AND MIDDLE VOICES.—INDICATIVE MOOD.

PRESENT TENSE.

-άον, ῶν, -έον, οῦν ται, -óov, ovv, $-\acute{a}\varepsilon, \ \ddot{a},$ $-\acute{\varepsilon}\varepsilon, \ \varepsilon \ddot{c} \ \sigma\theta\varepsilon,$ $-\acute{o}\varepsilon, \ o \ddot{v},$ Plural. -αό, ώ, -εό, ού μεθα, -οό, ού, $-\acute{a}\varepsilon, \ddot{a},$ $-\acute{\varepsilon}\varepsilon, \varepsilon \ddot{\iota} \sigma \theta \sigma \nu,$ $-\acute{\sigma}\varepsilon, o \ddot{v},$ Dual. -αό, ώ, -εό, ού μεθου, -οό, οῦ, $-\acute{a}\varepsilon, \ddot{a},$ $-\acute{\epsilon}\varepsilon, \varepsilon \ddot{i}$ $\tau \alpha \iota,$ $-\acute{o}\varepsilon, o \ddot{v},$ Singular. ῶ, οῦ μαι, οῦ, χρυσ-όο, $\tau \iota \mu$ - $\acute{\alpha}o$, $\phi \iota \lambda$ - $\acute{\epsilon}o$, - e e e

IMPERFECT.

70, -έον, οῦν - úov, ũv, -600% $-\acute{a}\varepsilon$, \ddot{a} , $-\acute{e}\varepsilon$, $\varepsilon \ddot{i}$ $\sigma\theta\varepsilon$, $-\acute{o}\varepsilon$, $o\~{v}$, Plural. $\begin{vmatrix} -\alpha \acute{o}, \acute{\omega}, \\ -\varepsilon \acute{o}, o\acute{v} & \mu\varepsilon\theta\alpha, \\ -o\acute{o}, o\acute{v}, \end{aligned}$ $-\acute{a}\varepsilon$, \ddot{a} , $-\acute{e}\varepsilon$, $\varepsilon \ddot{i}$ $\sigma\theta\sigma\nu$, $-\acute{o}\varepsilon$, $o\~{v}$, Dual. $-\alpha \acute{o}, \acute{\omega}, \\ -\epsilon \acute{o}, \circ \acute{v} \mu \epsilon \theta o v, \\ -o \acute{o}, \circ \acute{v},$ $-\acute{a}ov, \ \widetilde{\omega}, \ -\acute{\epsilon}ov, \ o\widetilde{v},$ -óov, oũ, Singular. ώ, ού μην, έχρυσ-00, έτιμ-αό, έφιλ-εό, i 63 €

IMPERATIVE.

PRESENT.

a', e'_i $\sigma\theta\omega\sigma a\nu,$ ov_i Plural. σθων, Dual. $\sigma\theta o\nu$, ,30-,30-Singular. τιμ-άου, ... φιλ-έου, χρυσ-όου,

H 00 00

OPTATIVE.

PRESENT.

SUBJUNCTIVE.

PRESENT.

| | $\tilde{\omega}_{\nu}$, $\tilde{\omega}_{\nu}$, $\tilde{\omega}_{\nu}$, |
|---------|--|
| | $, \begin{vmatrix} -\alpha\eta, \ \tilde{a}, \\ -\epsilon\eta, \ \tilde{\eta} \end{vmatrix} \cdot \frac{-\alpha\sigma\nu, \ \tilde{\omega}\nu, \\ -\epsilon\eta, \ \tilde{\eta} \end{vmatrix} \cdot \frac{-\epsilon\sigma\nu, \ \tilde{\omega}\nu, \\ -\delta\eta, \ \tilde{\omega}, \end{vmatrix} \cdot \frac{-\epsilon\sigma\nu, \ \tilde{\omega}\nu, \\ -\delta\eta, \ \tilde{\omega}, \end{vmatrix}$ |
| | $\sigma\theta\varepsilon$, |
| | يْ شي |
| Plural. | $\begin{vmatrix} -\dot{\alpha}\eta, \\ -\dot{\epsilon}\eta, \\ -\dot{\delta}\eta, \end{vmatrix}$ |
| Ъ | αεθα |
| | ,3,3,3° |
| | $-\alpha \acute{\omega}, \acute{\omega}, -\epsilon \acute{\omega}, \acute{\omega}, -\epsilon \acute{\omega}, \acute{\omega}, -\epsilon \acute{\omega}, \acute{\omega}, \acute{\omega}, -\epsilon \acute{\omega}, \acute$ |
| | |
| | σθον, |
| | |
| , | , σθον, |
| Dual. | ñ, õ, |
| T | $\begin{vmatrix} -\acute{\alpha}\eta, \ \ddot{\alpha}, \\ -\acute{\epsilon}\eta, \ \ddot{\eta}, \\ -\acute{\epsilon}\eta, \ \ddot{\omega}, \end{vmatrix}$ |
| | μεθον, |
| | дэн |
| , | ,3,3,2, |
| | $ \begin{vmatrix} - \dot{\alpha} \eta, \ \ddot{q}, \ - \dot{\alpha} \eta, \ \ddot{u}, \ - \varepsilon \dot{\eta}, \ \ddot{\eta}, \ - \varepsilon \eta, \ \ddot{\eta}, \ - \varepsilon \dot{\eta}, \ \ddot{\eta}, \ - \varepsilon \dot{\eta}, \ \ddot{\omega}, \ - \varepsilon \dot{\eta}, \ \dot{\omega}, \ \end{pmatrix} $ |
| | |
| | ĭ, ⊤α |
| | 7, č |
| | -6,0 |
| ılar | ř., 1, 1, 1, 1, 1, 1, 1, 1, 1, 1, 1, 1, 1, |
| ingula | 2 - 2 |
| Si | -67 |
| | π, |
| | õ, ῶ μαι, õ, |
| | 6, 6, 6, |
| | 2. φίλ-έω, 3. χρυσ-όω, |
| | : 0: 00 |
| | - C6 619 |

INFINITIVE.

PARTICIPLE. PRESENT.

REMARKS ON VERBS IN ω.

Active Voice.

1. In the third person plural of the imperative, in Attic, the termination $-\delta\nu\tau\omega\nu$ is more usual than $-\epsilon\tau\omega\sigma a\nu$. The former occurs even in the Ionic writers; as, Il. 8, 517, $\dot{a}\gamma\gamma\epsilon\lambda\lambda\delta\nu\tau\omega\nu$; Od. 1, 340, $\pi\iota\nu\delta\nu\tau\omega\nu$. The form $-\epsilon\tau\omega\sigma a\nu$, however, is found in the older Attics occasionally; as, Thucyd. 1, 34, $\mu a\theta\epsilon\tau\omega\sigma a\nu$; Plat. Leg. 6, p. 759, D., $\phi\epsilon\rho\epsilon\tau\omega\sigma a\nu$.

2. The form in $\delta \nu \tau \omega \nu$ was also used by the Dorians. Some Doric tribes omitted the ν ; as, $\pi \sigma \sigma \nu \tau \omega \lambda \dot{\alpha} \nu \tau \omega$; whence the Latin imperative in the third person plural,

amanto, docento.

3. The optative in $o\iota\mu\iota$, particularly in the contracted verbs, has also in Attic the termination $-oi\eta\nu$; as, $\pi o\iota oi\eta\nu$, $\phi\iota\lambda oi\eta\nu$, $\delta\iota\epsilon\rho\omega\tau\phi\eta\nu$, &c. This form $oi\eta\nu$ is also found in Ionic and Doric writers. The termination in $-o\iota\eta\nu$ occurs less frequently in the barytone verbs than in the contracted ones; yet still we have, in Attic, $\delta\iota a\delta a\lambda oi\eta\nu$, $\phi a\nu oi\eta\nu$, $\pi\epsilon\pi o\iota\theta oi\eta$, &c.

5. The primitive form of the pluperfect, which occurs in Homer and Herodotus, was $-\varepsilon a$, in the third person $-\varepsilon \varepsilon$; as, $\dot{\varepsilon}\gamma\varepsilon\gamma\dot{\delta}\nu\varepsilon\varepsilon$, $\dot{\alpha}\pi\delta\delta\varepsilon\dot{\delta}\dot{\eta}\kappa\varepsilon\varepsilon$. Hence arose, on the one hand, the Doric form $-\varepsilon\iota a$; as, $\sigma\nu\nu a\gamma a\gamma\dot{\delta}\chi\varepsilon\iota a$, and, on the other, by contraction, the Attic form $-\eta$ in the first person; as, $\mathring{\eta}\delta\eta$.

6. Instead of the termination $-\epsilon \iota \sigma a \nu$ for the pluperfect, the form $\epsilon \sigma a \nu$ is almost universal in Ionic and Attic; as,

άκηκόεσαν, έγεγόνεσαν.

7. Instead of the form $-\iota\iota\mu\iota$, in the first agrist of the optative, the Attics chiefly use the primitive Æglic form $-\iota\iota a$, $-\iota\iota a$, $-\iota\iota a$, after the example of the Ionians and Dorians, but only in the second and third persons singular and third person plural.

Passive Voice.

2. The perfect subjunctive is exactly like the present of the same mood, $-\tilde{\omega}\mu\alpha\iota$, $-\tilde{\eta}$, $-\tilde{\eta}\tau\alpha\iota$; as, $\pi\epsilon\phi\iota\lambda\tilde{\omega}\mu\alpha\iota$, $\pi\epsilon\phi\iota\lambda\tilde{\eta}$, $\pi\epsilon\phi\iota\lambda\tilde{\eta}\tau\alpha\iota$. But it seldom occurs, and, instead of it, the

circumlocution $\pi \varepsilon \phi \iota \lambda \eta \mu \varepsilon \nu \circ \varsigma \tilde{\omega}$ is used.

3. In the third person plural of the perfect and pluperfect, the Ionians and Dorians change the ν before $\tau a\iota$ and τo into a, in which case the original aspirated consonant again enters before the a; as, $\tau \epsilon \theta \acute{a} \phi a \tau a\iota$, from $\tau \acute{\epsilon} \theta a \mu \mu a\iota$ ($\theta \acute{a} \pi \tau \omega$), for $\tau \epsilon \theta a \mu \mu \acute{\epsilon} \nu \iota$ is $\epsilon \iota \acute{\epsilon} \iota$ is, $\epsilon \iota \iota$ is $\epsilon \iota$ in $\epsilon \iota$

4. If an σ , arising from the linguals δ , θ , τ , ζ , precedes the termination of the perfect passive $-\mu a\iota$, $-\sigma a\iota$, $-\tau a\iota$, it is changed into δ before the termination $-a\tau a\iota$, $-a\tau o$. Thus, $\dot{\epsilon}\sigma\kappa\epsilon\nu\dot{\alpha}\delta\alpha\tau o$ for $\dot{\epsilon}\sigma\kappa\epsilon\nu\alpha\sigma\mu\dot{\epsilon}\nu o\iota$ $\dot{\eta}\sigma\alpha\nu$, from $\sigma\kappa\epsilon\nu\dot{\alpha}\zeta\omega$; $\dot{\epsilon}\sigma\tau o\lambda\dot{\iota}$ -

δατο for ἐστολισμένοι ἦσαν, from στολίζω.

5. In a similar way, the termination -ανται of the perfect is changed into -έαται; as, ἀναπεπτέαται for ἀναπέπ-

τανται; ἐπεπειρέατο for ἐπεπείραντο.

6. In the same way ν , in the third person of the present and a rist, optative passive and middle, of the imperfect passive and middle, and even of the present, in some words, is changed into a. In the optative this is very frequent, even in the Attic poets; as, $\pi \epsilon \nu \theta o (a \tau o, \dot{a} \pi o \phi \epsilon \rho o i a \tau o, a l \sigma \theta a \nu o i a \tau o,$ for $\pi \epsilon \nu \theta o i \nu \tau o$, &c. In the imperfect we find $\dot{\epsilon} \pi \epsilon \iota \rho \omega a \tau o$ for $\dot{\epsilon} \pi \epsilon \iota \rho \omega \nu \tau o$; in the second a rist, $\dot{a} \pi \iota \kappa \dot{\epsilon} a \tau o$ for $\dot{a} \pi \iota \kappa \nu \tau o$; $\delta \iota \epsilon \phi \theta a \rho \epsilon a \tau o$ for $\delta \iota \epsilon \phi \theta a \rho \nu \tau o$. In the present we have, in Herodotus, $\kappa \dot{\epsilon} a \tau a \iota$, $\delta \nu \nu \dot{\epsilon} a \tau a \iota$.

DIALECTS OF VERBS IN W.

Active.

1. In the old Homeric language, and generally in the Ionic and Doric dialects, the termination $\sigma\kappa o\nu$ is annexed to the historical tenses of the indicative active, passive, and middle. In barytones, and those whose characteristic is ε , $\varepsilon\iota$, or η , this termination precedes ε in the imperfect and second aorist; as, $\pi \varepsilon \mu \pi \varepsilon \sigma \kappa \varepsilon$ for $\varepsilon \pi \varepsilon \mu \pi \varepsilon$; $\psi \alpha \nu \sigma \kappa \eta$ for $\varepsilon \psi \alpha \nu \eta$. Where two ε 's come together, one is often rejected; as, $\pi \omega \lambda \varepsilon \sigma \kappa \varepsilon \tau$ for $\varepsilon \pi \omega \lambda \varepsilon \varepsilon \tau$ or is often rejected; as, $\pi \omega \lambda \varepsilon \sigma \kappa \varepsilon \tau$ for $\varepsilon \pi \omega \lambda \varepsilon \varepsilon \tau$ for $\varepsilon \pi \omega \lambda \varepsilon \tau$. If α is the radical vowel, then α comes before the termination; as, $\varepsilon \alpha \sigma \kappa \varepsilon \varsigma$ for $\varepsilon \pi \varepsilon \varepsilon$; $\alpha \nu \delta \eta \sigma \sigma \sigma \kappa \varepsilon$ for $\alpha \nu \delta \eta \sigma \varepsilon$. These forms are never mere imperfects or aorists, but have always the force of an action repeated in past time. The frequentatives in $\sigma \kappa \omega$ are probably derived from this source. The augment is usually, but not always, wanting.

2. The termination εις (second person singular present) and ειν (infinitive) were, in Doric, sometimes ες and εν respectively; as, συρίσδες for συρίζεις; συρίσδεν for συρί-

ζειν.

3. In verbs pure in $\acute{a}\omega$ the Æolians pronounced separately the ι subscribed in the second and third persons singular of the present; as, $\beta o \acute{a} i \varsigma$, $\gamma \epsilon \lambda \acute{a} i$, for $\beta o \widetilde{a} \varsigma$, $\gamma \epsilon \lambda \widetilde{a}$.

4. The Dorians make the first person plural of all tenses end in μες instead of μεν; as, ἐρίσδομες for ἐρίζομεν; ἀδι-

κουμες for αδικουμεν; δεδοίκαμες for δεδοίκαμεν.

5. The third person plural in $-\sigma\iota$ ends in Doric in $-\tau\iota$; and before this final syllable, instead of the long vowel or diphthong in the barytones, the short vowel with ν is placed, in a manner analogous to the dative plural of the third declension, and to the participles in $a\varsigma$; as, $\mathring{a}\nu a\pi\lambda \acute{\epsilon}\kappa o\nu\tau\iota$ for $\mathring{a}\nu a\pi\lambda \acute{\epsilon}\kappa o\nu\tau\iota$ for $\mathring{\mu}o\chi\theta \acute{\iota}\zeta o\nu\tau\iota$. From this termination comes the Latin termination in nt. In the common dialect, and afterward in the Alexandrian, from $-a\nu\tau\iota$ in the perfect arose the termination $-a\nu$; as, $\check{\epsilon}o\rho\gamma a\nu$, $\pi\dot{\epsilon}\phi-\iota\kappa a\nu$.

6. In Doric, particularly, verbs pure in $\acute{a}\omega$ have, after contraction, $\~{\eta}$ for $\~{a}$; as, $\phi \iota \iota \tau \~{\eta}\varsigma$ for $\phi \iota \iota \tau \~{a}\varsigma$. The Attics retain this in the verbs $\zeta \acute{a}\omega$, $\pi \epsilon \iota \nu \acute{a}\omega$, $\delta \iota \psi \acute{a}\omega$, and $\chi \rho \acute{a}o \mu a \iota$. In the imperfect the Dorians contract $a \varepsilon$, not into a, but into

η; as, ἐφοίτη, ἐτρύπη.

7. The termination $o\nu$ of the third person plural of the imperfect and second agrist was in some of the common dialects $-o\sigma a\nu$, and remained also in the Alexandrian dialect; as, $\dot{\epsilon}\sigma\chi\dot{a}\zeta\sigma\sigma a\nu$. This is particularly the case in the Greek version of the Old Testament, and also in the New.

8. The second person in $-\eta \varsigma$, both in the subjunctive and indicative, was often lengthened in the old language by the addition of the syllable $\theta \alpha$, which has remained in the Æolic, Doric, Ionic, and in some words in the Attic dialect. Thus we find $\dot{\epsilon}\theta\dot{\epsilon}\lambda\eta\sigma\theta\alpha$ for $\dot{\epsilon}\theta\dot{\epsilon}\lambda\eta\varsigma$. In Attic, $\dot{\eta}\sigma\theta\alpha$ for $\dot{\eta}\varsigma$; $\dot{\epsilon}\phi\eta\sigma\theta\alpha$ for $\dot{\epsilon}\phi\eta\varsigma$; $\dot{\epsilon}\phi\eta\sigma\theta\alpha$ for $\dot{\epsilon}\phi\eta\varsigma$; $\dot{\epsilon}$

9. The third person singular of the subjunctive in Ionic received the addition of the syllable $\sigma\iota$; as, $\tilde{\epsilon}\lambda\theta\eta\sigma\iota$ for $\tilde{\epsilon}\lambda$ - $\theta\eta$; $\lambda \hat{a}\theta\eta\sigma\iota$ for $\lambda \hat{a}\theta\eta$, &c. This $\sigma\iota$ the Dorians changed

into τι; as, ἔθελητι.

10. In the old poets, the subjunctive active, if the penult be long, has, for the most part, in the first and second persons plural, the short vowel instead of the long one, namely, o for ω . Thus we have, $Il.\ 2,\ 72,\ \vartheta\omega\rho\dot{\eta}\xi \omega\epsilon\nu$; $Od.\ 15,\ 297,\ \dot{\epsilon}\rho\dot{\nu}\xi \omega\epsilon\nu$; $Il.\ 21,\ 443,\ \dot{a}\pi o\lambda\dot{\nu}\sigma \omega\epsilon\nu$, &c. These must not be mistaken for futures.

11. In the infinitive, instead of the form $\varepsilon \iota \nu$ and $\varepsilon \tilde{\iota} \nu$, the termination $\mu \varepsilon \nu a \iota$, and shortened $\mu \varepsilon \nu$, was frequently used in the old language, as, for example, by Homer and Hesiod, and in the Æolic and Doric dialects. Thus, $\dot{\epsilon} \lambda \theta \dot{\epsilon} \mu \varepsilon \nu a \iota$ and $\dot{\epsilon} \lambda \theta \dot{\epsilon} \mu \varepsilon \nu$ for $\dot{\epsilon} \lambda \theta \varepsilon \iota \nu$; $\pi \iota \nu \dot{\epsilon} \mu \varepsilon \nu a \iota$ for $\pi \dot{\iota} \nu \varepsilon \iota \nu$; $o \dot{\nu} \tau \dot{a} \iota \nu \varepsilon \nu$ for $o \dot{\nu} \tau \dot{a} \nu$, &c.

12. Hence, from such a form as $\tau \nu \pi \tau \epsilon \mu \epsilon \nu$, we obtain, by syncope, the Ionic $\tau \nu \pi \tau \epsilon \epsilon \nu$, and from this latter, by crasis, the Attic $\tau \nu \pi \tau \epsilon \nu$. From $\tau \nu \pi \tau \epsilon \epsilon \nu$ comes also, by con-

traction, the Doric $\tau \acute{v}\pi \tau \varepsilon \nu$.

- 13. In the participle, the Dorians used in the feminine, instead of $ov\sigma a$, the form $ov\sigma a$, not only in the present, as, $\kappa a \chi \lambda \acute{a} \zeta ov\sigma a$, $\check{\epsilon} \chi ov\sigma a$, but also in the second agrist; as, $\lambda a 6o\tilde{\iota}\sigma a$, $\lambda \iota \pi o\tilde{\iota}\sigma a$. They employed also the form $\varepsilon \tilde{\iota}\sigma a$ in verbs pure for $\acute{\epsilon}ov\sigma a$; as, $\zeta a \tau \varepsilon \tilde{\iota}\sigma a v$ for $\zeta \eta \tau o\tilde{\iota}\sigma a v$; $\gamma \varepsilon \lambda \varepsilon \tilde{\iota}\sigma a v$ for $\gamma \varepsilon \lambda \tilde{\iota} \alpha \sigma a$, &c. The Æolians and some Dorians used for the circumflexed $o\tilde{\iota}\sigma a$ the form $\tilde{\iota}\sigma a$; as, $\lambda \iota \pi \tilde{\iota}\sigma a u$. Hence arose the Laconian form $\tilde{\iota}a a v$; as, $\tau a \iota \delta \delta u \tilde{\iota} a v$ for $\tau a \iota \zeta o v \sigma \tilde{\iota} a v$.
- 14. The Æolians formed the termination of the participles $-\tilde{\omega}\nu$ and $\omega\nu$ in $\varepsilon i \zeta$, because they formed the verbs in $\dot{\varepsilon}\omega$ and $\dot{\omega}\omega$ in $\eta\mu\iota$; thus they said, $\dot{o}\rho\varepsilon i \zeta$, $\sigma\tau o\iota\chi\varepsilon i \zeta$, from $\ddot{o}\rho\eta\mu\iota$, $\sigma\tau o\iota\chi\eta\mu\iota$.

15. The termination of the first acrist active, ας, ασα, αν, was, in Doric, αις, αισα; as, τανύσαις, ῥίψαις, τελέ-

oais, &c.

16. Instead of $\omega\sigma a\nu$ in the third person plural of the imperative, the termination $\omega\nu$ was very much used in Ionic, Doric, and particularly Attic; as, $\dot{\epsilon}\pi\dot{\epsilon}\sigma\theta\omega\nu$, $\lambda\dot{\epsilon}\xi\dot{a}\sigma\theta\omega\nu$, $\mu a-\chi\dot{\epsilon}\sigma\theta\omega\nu$, &c.

Passive.

1. In verbs pure an ε is inserted before $\varepsilon a\iota$, which the Ionic prose writers preserve unchanged; as, $\delta\iota a\iota p \acute{\varepsilon} \varepsilon a\iota$, $\phi \circ b \acute{\varepsilon} \varepsilon a\iota$.

2. The termination εo , which in the Attic dialect was contracted into ov, is in Doric, and sometimes in Ionic, contracted into εv ; as, $\check{\varepsilon}\pi\lambda\varepsilon v$, $\mu\acute{a}\chi\varepsilon v$, $\dot{\epsilon}\kappa\acute{\epsilon}\lambda\varepsilon v$.

3. Instead of the termination of the first person plural in

 $\mu\varepsilon\theta\alpha$, the Æolians said $\mu\varepsilon\theta\varepsilon\nu$; as, $\tau\nu\pi\tau\delta\mu\varepsilon\hat{\theta}\varepsilon\nu$.

4. Instead of $\eta\nu$ in the first person singular of the second aorist, $a\nu$ is found; as, $\dot{\epsilon}\tau\dot{\nu}\pi a\nu$, Theorr. 4, 53. In the first person plural of the aorists the Dorians said $\eta\mu\epsilon\varsigma$ for $\eta\mu\epsilon\nu$; as, $\dot{\epsilon}\kappa\lambda\dot{i}\nu\theta\eta\mu\epsilon\varsigma$.

5. In the third person plural of the agrists the Æolians and Dorians said $\varepsilon \nu$ for $\eta \sigma a \nu$; as was the case, also, in the old Ionic. Thus we have $\dot{\epsilon}\phi i\lambda \eta \theta \varepsilon \nu$, Il. 2, 668; $\phi \dot{a}\nu \varepsilon \nu$,

Pind. Ol. 10, 101.

6. The infinitive of the aorists is in Doric - $\tilde{\eta}\mu\epsilon\nu$ for - $\tilde{\eta}\nu\alpha\iota$, abbreviated from the old form in - $\tilde{\eta}\mu\epsilon\nu\alpha\iota$, which form is frequent, particularly in Homer; as, $\tilde{d}\rho\iota\theta\mu\eta\theta\tilde{\eta}\mu\epsilon\nu\alpha\iota$, Il. 2, 124; $\tilde{d}\rho\iota\iota\iota\iota\iota\theta\tilde{\eta}\mu\epsilon\nu\alpha\iota$, Il. 1, 187.

Middle.

1. The form ao of the second person, first aorist middle, occurs frequently in the Ionic and Doric writers; as, Il. 5, 88, $\varepsilon\gamma\varepsiloni\nu ao$; Theocrit. 29, 18, $\dot{\varepsilon}\theta\dot{\eta}\kappa ao$.

2. Hence arose, in the Syracusan dialect, the form -a, the o being omitted; as, φυσᾶντες for φυσάοντες, Theocr.

4, 28.

3. In the third person of the optative, first aorist middle, -αίατο for -αιντο is very frequent in the Ionic and Attic poets; as, Od. 1, 164, ἀρησαίατο; Herod. 3, 75, ἀνακτησαίατο; Æschyl. Pers. 360, ἐκσωσαίατο, &c.

VERBS IN µι.

- 1. Verbs in $\mu\iota$ are formed from verbs of the third conjugation in $\acute{a}\omega$, $\acute{e}\omega$, $\acute{o}\omega$, and $\acute{v}\omega$,
 - 1. By prefixing the reduplication with č.
 - 2. By changing ω into $\mu\iota$.
 - 3. By lengthening the penult.
 - 2. In this way are formed the following:

| ΐστημι, | from | στάω. |
|---------------------------------|------|----------|
| $	au i \theta \eta \mu \iota$, | 66 | θέω. |
| δίδωμι, | " | δόω. |
| δείκνυμι, | 66 | δεικνύω. |

- 3. If the verb begin with a vowel, with $\pi\tau$ or $\sigma\tau$, then t aspirated is alone prefixed; as, $\tilde{\epsilon}\omega$, $\tilde{\iota}\eta\mu\iota$; $\pi\tau\acute{a}\omega$, $\tilde{\iota}\pi\tau\eta\mu\iota$. This is called the *Improper Reduplication*.
- 4. The reduplication takes place in the present and imperfect merely.
- 5. Verbs in $\nu\mu\iota$ have no reduplication; neither is it found in those verbs in $\mu\iota$ which are formed from verbs of three syllables; as, $\kappa\rho\epsilon\mu\nu\dot{\alpha}\omega$, $\kappa\rho\dot{\epsilon}\mu\nu\eta\mu\iota$. It is also wanting in $\phi\eta\mu\dot{\iota}$ from $\phi\dot{\alpha}\omega$.
- 6. Verbs in μ have only three tenses of that form, namely, the present, imperfect, and second agrist. They take the other tenses from verbs in ω . Thus, $\delta i\delta \omega \mu \iota$ makes $\delta \omega \sigma \omega$ and $\delta \epsilon \delta \omega \kappa \alpha$ from $\delta \delta \omega$.
- 7. Verbs in $v\mu\iota$ have no second agrist, nor the optative or subjunctive mood. When these moods are needed they are borrowed from forms in $\acute{v}\omega$.
- 8. Verbs in $\mu\iota$ have no second future, second agrist passive, nor perfect middle.

^{1.} Old form $\vartheta i\theta \eta \mu \iota$, changed to $\tau i\theta \eta \mu \iota$, in order to prevent an aspirate from beginning two successive syllables.

ACTIVE VOICE.

Moods and Tenses.

| | Indic. | Imper. | Opt. | Subj. | Infin. | Part. |
|--------------|--|---|-----------------------------|---|--------------------------------------|--------------------------------|
| Present, { | ΐστ-ημι, τίθ-ημι, δίδ-ωμι, δείκν-νμι, | $ \begin{array}{c c} -a\theta\iota, \\ -\varepsilon\tau\iota, \\ -o\theta\iota, \\ -v\theta\iota, \end{array} $ | -αιην, -ειην, -οιην, | $-\tilde{\omega}$, $-\tilde{\omega}$, $-\tilde{\omega}$, | -άναι, -έναι, -όναι, -ύναι, | -άς, -είς, -ούς, -ύς. |
| Imperfect, { | ΐστην, ἐτίθην, ἐδίδων, ἐδείκνυν, | } The | rest like t | he prese | ent. | |
| 2d Aorist, { | ἔστην, ἔθην, ἔδων, | στήθι, θές, δός, | σταίην, θείην, δοίην, | στῶ, ϑῶ, δῶ, | στῆναι, ϑεῖναι, δοῦναι, | στάς, θείς, δούς. |

The other tenses are regularly formed from verbs in ω Thus:

| | Indic. | Imper. | Opt. | Subj. | Infin. | Part. |
|---------------|--|-------------------|--------------------------------------|-------------------|--------------------------------------|---|
| 1st Future, { | στήσ-ω, θήσ-ω, δώσ-ω, δείξ-ω, | | -οιμι, -οιμι, -οιμι, -οιμι, | | -ειν, -ειν, -ειν, -ειν, | $-\omega v$, $-\omega v$, $-\omega v$, $-\omega v$. |
| 1st Aorist, { | ἔστησα, ἔθηκα, ἔδωκα, ἔδειξα, | στῆσ-ον, | -αιμι, -αιμι, | -ω, -ω, | -al, | -ας, -ας. |
| Perfect, | ἕστηκ-α, τέθεικ-α, δέδωκ-α, δέδειχ-α, | -ε, -ε, -ε, | -οιμι, -οιμι, -οιμι, | -ω, -ω, -ω, | -évai, -évai, -évai, -évai, | -ώς, -ώς, -ώς, -ώς. |

Pluperfect.

έστήκειν οι ειστήκειν, έτεθείκειν, έδεδώκειν, έδεδείχειν.

Numbers and Persons.

PRESENT.

| Singular. | | | Di | ial. | Plural. | | | |
|------------------------|----------------------------------|----------------|----------------|----------------|----------------|---------------------------|---------------|--|
| ΐστ-ημι, τίθ-ημι, | $\eta_{\zeta}, \\ \eta_{\zeta},$ | ησι, ησι, | ăτον, ετον, | ατον, ετον, | ἄμεν, εμεν, | <i>ατε</i> , <i>ετε</i> , | āσι, εῖσι, | |
| δίδ-ωμι, δείκν-υμι, | $v_{\mathcal{C}}$ | ωσι, . υσι. | οτον, ὅτον, | υτου, | ομεν, ὄμεν, | υτε, | οῦσι, ῦσι. | |

IMPERFECT.

| Singular. | | | Dual. | | | Plural. | | |
|------------------------|----------------------------------|-------------------|------------------------|---|----------------|--------------|----------------|--|
| ζστ-ην, ἐτίθ-ην, | $\eta_{\mathcal{S}}$, | η , η , | ăτον, ετον, | άτην, έτην, | ἄμεν, εμεν, | ατε, ετε, | ασαν, εσαν, | |
| έδίδ-ων, έδείκν-υν, | ω_{ζ} , v_{ζ} , | v, | οτον, <i>ŏτον</i> , | $ \delta \tau \eta \nu, \dot{v} \tau \eta \nu, $ | ομεν, υμεν, | οτε, υτε, | οσαν, υσαν. | |

SECOND AORIST.

| Singular. | | | Du | F | Plural. | | |
|-----------|----------------------|----------|-------|-------|---------|----------------------------------|-------------------------|
| ἔστ-ην, | ης, | η , | ητου, | ήτην, | ημεν, | | $\eta\sigma\alpha\nu$, |
| ἔθ-ην, | η_{ς} , | η , | ετον, | έτην, | εμεν, | $\varepsilon \tau \varepsilon$, | εσαν, |
| ἔδ-ων, | ως, | ω, | οτον, | ότην, | ομεν, | οτε, | $o\sigma av$. |

IMPERATIVE MOOD.

PRESENT.

| Singular. | Dual. | Plural. | | |
|--|-----------|------------|--|--|
| ἴστἄ-θι, τίθε-τι, δίδο-θι, δείκνὔ-θι. | του, των, | τε, τωσαν. | | |

SECOND AORIST.

| Singular. | | Du | Dual. Plural. | | |
|-----------|--------|---------|---------------|--------|-----------|
| στῆ-θι, | στήτω, | στῆτον, | στήτων, | στῆτε, | στήτωσαν, |
| θές, | θέτω, | θέτον, | θέτων, | θέτε, | θέτωσαν, |
| δός, | δότω, | δότον, | δότων; | δότε, | δότωσαν. |

OPTATIVE MOOD.

PRESENT

| | I RESERT. | |
|--|------------|--------------------------|
| Singular. | Dual. | Plural. |
| $\left.\begin{array}{l} \text{tstal-}\eta\nu,\\ \tau i\theta\epsilon i-\eta\nu,\\ \delta i\delta oi-\eta\nu, \end{array}\right\} \ \eta s, \ \eta$ | ητου, ήτηυ | ημεν, ητε, ησαν, and εν. |

SECOND AORIST.

| Singular. | | Dual. | Plural. |
|--|----|-------------|-----------------------------------|
| $\begin{cases} \sigma \tau \alpha i - \eta \nu, \\ \theta \epsilon i - \eta \nu, \\ \delta \alpha i - \eta \nu, \end{cases}$ | η, | ητου, ήτηυ, | ημεν, $ητε$, $ησαν$, and $εν$. |

SUBJUNCTIVE MOOD.

PRESENT.

| Singular. | | | | Dual. | | | Plural. | | |
|--|----------------------|--|---|-------------------------|--|--|-------------------------|---|----------------------|
| $i\sigma\tau$ - $\tilde{\omega}$, $\tau\iota\theta$ - $\tilde{\omega}$, $\delta\iota\delta$ - $\tilde{\omega}$, | η̃ς, η̃ς, φ̃ς, | $	ilde{	ilde{\eta}}, \ 	ilde{	ilde{arphi}}, \ 	ilde{	ilde{\omega}}, \ 	ilde{	ilde{\omega}},$ | 1 | ῆτον, ῆτον, ῶτον, | $\tilde{\eta}\tau o \nu$, $\tilde{\eta}\tau o \nu$, $\tilde{\omega}\tau o \nu$, | | ῶμεν, ῶμεν, ῶμεν, | $\tilde{\eta}\tau\varepsilon$, $\tilde{\eta}\tau\varepsilon$, $\tilde{\omega}\tau\varepsilon$, | ῶσι, ῶσι, ῶσι. |

SECOND AORIST.

| Singular. | | | Du | Plural. | | | |
|---|--|---|-----------------------------|-----------------------------|--|---|-------|
| $\sigma 	au \tilde{\omega}$, $\theta \tilde{\omega}$, $\delta \tilde{\omega}$, | $\sigma 	au 	ilde{\eta} arsigma_{,} \ 	heta 	ilde{\eta} arsigma_{,} \ \delta 	ilde{arphi} arsigma_{,}$ | $\sigma 	au 	ilde{\eta}, \ 	heta 	ilde{\eta}, \ \delta 	ilde{arphi},$ | στῆτον, θῆτον, δῶτον, | στῆτον, θῆτον, δῶτον, | | $\sigma \tau \tilde{\eta} \tau \varepsilon$, $\theta \tilde{\eta} \tau \varepsilon$, $\delta \tilde{\omega} \tau \varepsilon$, | θῶσι, |

INFINITIVE MOOD.

PRESENT.

ίστάναι. τιθέναι. διδόναι.

δεικνύναι.

SECOND AORIST.

στῆναι.

θεῖναι.

δοῦναι.

PARTICIPLES.

| Present. | | | | SECOND AORIST. | | | | |
|--|--------------------------------|--------------------------|---|----------------|-------------------------|----------------------------|-----------------------|--|
| ίστ-άς, τιθ-είς, διδ-ούς, δεικν-ύς, | ᾶσα, εῖσα, οῦσα, ῦσα, | άν, έν, όν, ύν. | - | | στάς, θείς, δούς, | στᾶσα, θεῖσα, δοῦσα, | στάν, θέν, δόν. | |

PASSIVE VOICE.

The Moods and Tenses.

| | Indic. | Imp. | Opt. | Subj. | Inf. | Part. |
|------------|--|----------------------------------|-------------------------------|----------------------------|--|--|
| Present, | ΐστ-αμαι, τίθ-εμαι, δίδ-ομαι, δείκν-υμαι, | -ασο, -εσο, -οσο, -υσο, | -αίμην, -είμην, -οίμην, | -ῶμαι, -ῶμαι, -ῶμαι, | -ασθαι, -εσθαι, -οσθαι, -νσθαι, | -άμενος, -έμενος, -όμενος, -ύμενος. |
| Imperfect, | ίστάμην, ἐτιθέμην, ἐδιδόμην, ἐδεικνύμην, | The rest like | | the pre | sent. | |

Tenses formed from Verbs in ω .

Indic.

| | | | | - | | |
|-------------------------|---|-----------------------------------|---------------------------------|---------|---|---|
| Perfect, | ξστ-αμαι, τέθ-ειμαι, δέδ-ομαι, δέδ-ειγμαι, | -ασο, -εισο, -οσο, | -αίμην, -είμην, -οίμην, | -ῶμαι, | | -αμένος, -ειμένος, -ομένος, -ειγμένος. |
| Plup., { | έστάμην, έτεθείμην, έδεδόμην, έδεδείγμην, | The re | est like | the per | rfect. | |
| 3d Fut. { | έστάσ-ομαι, τεθείσ-ομαι, δεδόσ-ομαι, | | -οίμην, -οίμην, -οίμην, | | -εσθαι, -εσθαι, -εσθαι, | -όμενος, -όμενος, -όμενος. |
| 1st Aor. | ἐστάθην, ἐτέθην, ἐδόθην, ἐδείχθην, | στάθ-ητι, τέθ-ητι, δόθ-ητι, | -είην, -είην, -είην, | -ũ, | -ῆναι, -ῆναι, -ῆναι, δειχθ-ῆναι, | -είς, -είς, -είς, -είς. |
| 1st Fut. | σταθήσ-ομαι, τεθήσ-ομαι, δοθήσ-ομαι, δειχθήσ-ομαι, | | -οίμην, -οίμην, -οίμην, | | -εσθαι, -εσθαι, -εσθαι, -εσθαι, | -ομενος, -ομενος, -ομενος, -ομενος. |
| Numbers and Persons. | | | | | | |
| INDICATIVE MOOD. | | | | | | |
| Present. | | | | | | |
| Singular. Dual. Plural. | | | | | | |

| · IND | CATIVE MOOD. | |
|---------------------------------------|-------------------|------------------|
| | PRESENT. | |
| Singular. | Dual. | Plural. |
| ϊστα- τίθε- δίδο- δείκνυ- | εθου, σθου, σθου, | μεθα, σθε, νται. |
| ` ' | | |
| | IMPERFECT. | |
| Singular | Dual. | |
| ιστά- ἐτιθέ- ἐδιδό- ἐδεικνύ- | εθον, σθον, σθην, | μεθα, σθε, ντο. |
| | ERATIVE MOOD. | |

| Singular. | Dual. | Plural. |
|--|-------------|-----------------|
| $ \begin{cases} \delta i \delta o_{-} \\ \delta i \delta v_{-} \end{cases} $ $ \begin{cases} \sigma o, \sigma \theta \omega, \\ \delta i \delta v_{-} \end{cases} $ | σθον, σθων, | σθε, $σθωσαν$. |

OPTATIVE MOOD.

PRESENT.

| Singular. | | Dual. | | | ural. | |
|---|-----|--------------|-------|-------|-------|------|
| $ \begin{cases} \iota \sigma \tau \alpha i - \\ \tau \iota \theta \epsilon i - \\ \delta \iota \delta o i - \end{cases} \mu \eta \nu, o, $ | το, | μεθον, σθον, | σθην, | μεθα, | σθε, | ντο. |

SUBJUNCTIVE MOOD.

PRESENT.

| Singular. | Dual. | Plural. |
|--|-------------------------|---|
| ίστ-ῶμαι, ῆ, ῆται τιθ-ῶμαι, ῆ, ῆται διδ-ῶμαι, ῷ, ῷτα | , ώμεθον, ησθον, ησθον, | ώμεθα, ῆσθε, ῶνται, ώμεθα, ῆσθε, ῶνται, ώμεθα, ῶσθε, ῶνται. |

INFINITIVE.

PARTICIPLE.

| PRESENT. | | | PRESEN | NT. |
|--|-----|--|--|-----|
| ϊστασθαι, τίθεσθαι, δίδοσθαι, δείκννσθαι. | 1 . | | ίστάμεν-ος, τιθέμεν-ος, διδόμεν-ος, δεικνύμεν-ος, | |

MIDDLE VOICE.

The Moods and Tenses.

The present and imperfect are the same as in the passive.

The Second Aorist.

| Indic. | Imp. | Opt. | Subj. | Infin. | Part. |
|----------|--------|----------|---------|----------|-----------|
| έστάμην, | στάσο, | σταίμην, | στῶμαι, | στάσθαι, | στάμενος, |
| έθέμην, | θέσο, | θείμην, | θῶμαι, | θέσθαι, | θέμενος, |
| έδόμην, | δόσο, | δοίμην, | δῶμαι, | δόσθαι, | δόμενος. |

Tenses formed from Verbs in ω .

| 1st Aorist, | ἐστησάμην, ἐθηκάμην, ἐδωκάμην, ἐδειξάμην, | | αίμην, -ωμαι, | | |
|---------------|--|----------|-------------------|---------|----------|
| 1st Future, { | στήσ-ομαι, θήσ-ομαι, δώσ-ομαι, δείξ-ομαι, | : : :}-a | ρίμην, | -εσθαι, | -όμενος. |

Numbers and Persons.

INDICATIVE MOOD.

SECOND AORIST.

| | Singul | | | | Dual. | | | lural. | |
|-------------------------------|------------------------------|-----|-----|--------|-------|-------|-------|--------|------|
| ἐ στά- ἐθέ- ἐδό- | $\left\{ \mu\eta\nu,\right.$ | σο, | το, | μεθον, | σθον, | σθην, | μεθα, | σθε, | ντο. |

IMPERATIVE MOOD.

SECOND AORIST.

| | Singular. | Dual. | Plural. |
|--------------------|--|---------------|--------------|
| στά- θέ- δό- | δ δ δ δ δ | , σθον, σθων, | σθε, σθωσαν. |

OPTATIVE MOOD.

SECOND AORIST.

| Singular. | Dual. | Plural. |
|--|--------------------|-----------------------|
| $\left.\begin{array}{c} \sigma\tau\alpha\acute{\iota}-\\ \vartheta\epsilon\acute{\iota}-\\ \deltao\acute{\iota}-\end{array}\right\}\ \mu\eta\nu,\ \ o,\ \ \tau o,$ | μεθον, σθον, σθην, | μεθα, $σθε$, $ντο$. |

SUBJUNCTIVE MOOD.

SECOND AORIST.

| Singular. | | | Dual. | | | Plural. | | |
|--------------------------------|------------------|-------------------------|-------------------------------|--------|-----------------------------------|---------|---|--------|
| στ-ῶμαι, ϑ-ωμαι, δ-ῶμαι, | $\tilde{\eta}$, | ῆται, ῆται, ῷται, | ώμεθον, ώμεθον, ώμεθον, | ῆσθον, | $\tilde{\eta}\sigma\theta o\nu$, | ώμεθα, | $\tilde{\eta}\sigma\theta\varepsilon$, | ῶνται, |

INFINITIVE MOOD.

PARTICIPLE.

SECOND AORIST.

SECOND AORIST.

| στάσθαι, | στά- |) | | |
|--------------------|------------|--------|-------|--------|
| θέσθαι, δόσθαι. | θέ- δό- | μενος, | μένη, | μενον. |

FORMATION OF THE TENSES.

ACTIVE VOICE.

The Imperfect

is formed from the present by prefixing the augment and changing $\mu \iota$ into ν ; as, $\tau \iota \theta \eta \mu \iota$, $\dot{\epsilon} \tau \iota \theta \eta \nu$.

The Second Aorist

is formed from the imperfect by dropping the reduplication; as, $\dot{\epsilon}\tau i\theta \eta \nu$, $\ddot{\epsilon}\theta \eta \nu$; or by changing the improper reduplication into the augment; as, $\ddot{\iota}\sigma\tau \eta \nu$, $\ddot{\epsilon}\sigma\tau \eta \nu$.

PASSIVE VOICE.

The Present

is formed from the present active by shortening the penult and changing $\mu\iota$ into $\mu a\iota$; as, $\ell \sigma \tau \eta \mu\iota$, $\ell \sigma \tau \check{a} \mu a\iota$.

The Imperfect

is formed from the present by prefixing the augment and changing $\mu a \iota$ into $\mu \eta \nu$; as, $\tau \iota \theta \varepsilon \mu a \iota$, $\dot{\epsilon} \tau \iota \theta \dot{\epsilon} \mu \eta \nu$.

MIDDLE VOICE.

The Second Aorist

is formed from the imperfect by dropping the reduplication; as, $\dot{\epsilon}\tau\iota\theta\dot{\epsilon}\mu\eta\nu$, $\dot{\epsilon}\theta\dot{\epsilon}\mu\eta\nu$; $\ddot{\iota}\sigma\tau\dot{a}\mu\eta\nu$, $\dot{\epsilon}\sigma\tau\dot{a}\mu\eta\nu$.

REMARKS ON VERBS IN µt.

1. The number of verbs in $\mu\iota$, in the Attic and common dialects, is very small, and among these few are only four which have a complete conjugation peculiar to themselves, namely, $\tau\iota\theta\eta\mu\iota$, $\iota\eta\mu\iota$, $\iota\eta\mu\iota$, $\iota\eta\mu\iota$, and $\delta\iota\delta\omega\mu\iota$.

2. These verbs were chiefly used in the Æolo-Doric dialect; and in the writers of that dialect verbs very frequently occur in the form $\mu \iota$, which in other dialects terminate in $\dot{\alpha}\omega$, $\dot{\epsilon}\omega$; as, $\nu i \kappa \eta \mu \iota$, $\phi \dot{\epsilon} \rho \eta \mu \iota$, for $\nu \iota \kappa \dot{\alpha}\omega$, $\phi o \rho \dot{\epsilon}\omega$.

3. These forms in $\mu \iota$ are to be regarded as among the

oldest in the language, and occur frequently in the poems of Homer and Hesiod. After the dialects arose, the Ionic and Attic retained some of these verbs, namely, those above given (§ 1) and those in $v\mu\iota$, instead of which they very seldom use the forms in $\acute{v}\omega$. The Æolic, however, which retained the most of the ancient language, continued to use the greater part of them.

4. Historically considered, then, the verb in $\mu\iota$ must have been at least as old as those in ω , and of more extensive use than appears in the works which have come down

to us.

5. The first agrists in κa , of verbs in $\mu \iota$, are thought to have been originally perfects, and to have been subsequently used as agrists, when a peculiar form was introduced for the perfect.

6. The arists in $\kappa \alpha$ have not the rest of the moods after the indicative; and, therefore, in giving the moods and tenses, we cannot say $\xi\theta\eta\kappa\alpha$, $\vartheta\eta\kappa\sigma\nu$, $\vartheta\eta\kappa\alpha\iota\mu\iota$, &c., but must pass to the second arist; as, $\xi\theta\eta\kappa\alpha$, $\vartheta\varepsilon\varsigma$, $\vartheta\varepsilon\iota\eta\nu$, &c.

7. In Ionic and Doric the forms $\dot{\epsilon}\omega$, $\dot{\alpha}\omega$, $\dot{\alpha}\omega$, often occur in the present and imperfect singular, with the reduplication;

as, τιθεῖς, ἐπιτιθεῖς, διδοῖς, ἐδίδους, &c.

8. In the third person plural the form $\bar{a}\sigma\iota$ is used by the Attics, which occurs also frequently in Ionic, and hence is

called Ionic; as, τιθέασι, διδόασι, &c.

9. The first agrist in κa occurs in good writers almost exclusively in the singular and in the third person plural. In the rest of the persons the second agrist is more used,

which, again, hardly ever occurs in the singular.

11. In the verb $l\sigma\tau\eta\mu\iota$, the perfect, pluperfect, and second agrist have an intransitive meaning, "to stand;" the rest of the tenses a transitive one, "to place." Thus, εστηκα signifies " I stand;" είστήκειν, "I was standing."

But ἔστην, " I stood," as a transient action.

12. The form $\xi \sigma \tau \tilde{\alpha} \kappa a$, which is found in the common grammars, occurs in later writers only, and in a transitive sense, "I have placed." The Doric form $\xi \sigma \tau \tilde{\alpha} \kappa a$, with the long penult, is distinct from this.

že.

λέτω.

IRREGULAR OR DEFECTIVE VERBS IN µL

may be divided into three classes, each containing three verbs.

- I. From $\tilde{\epsilon}\omega$ are derived $\epsilon l\mu i$, to be; $\epsilon l\mu l$ and $l\eta \mu l$, to go.
- II. From $\varepsilon\omega$ are derived $\ell\eta\mu\iota$, to send; $\dot{\eta}\mu\alpha\iota$, to sit; $\varepsilon\ell\mu\alpha\iota$, to clothe one's self.
 - III. Κείμαι, to lie down; ἴσημι, to know; φημὶ, to say.

CLASS I.

1. Εἰμί, to be,

has been before conjugated, as it is used in some of its tenses as an auxiliary to the passive voice of verbs in ω .

2. Elui, to go.

INDICATIVE MOOD.

PRESENT.

| Singular. | Du | al. | Plural. | | |
|---------------------------|-------------|----------------|----------------------------------|-----------------|--|
| είμι, είς or εί, είσι. | ἔτον, ἔτον. | | ἴμεν, ἴτε, εἶσι, ἴσι στ ἴασι. | | |
| | Imper | FECT. | | | |
| ἤειν, ἤεις, ἤει. | ἤεἴτον, | ήείτην. |] ἤειμεν, ἤειτε, | <i>ἤεισαν</i> . | |
| Future, είσω. | First Aoi | RIST, εἴσα. | Perfect, ela | ca. | |
| | PLUPE | RFECT. | | | |
| εἴκ-ειν, εις, ει. | ειτον, | είτην. | ειμεν, ειτε, ε | ισαν. | |
| | SECOND | Aorist. | | | |
| ίου, ἴες, ἴε. | [| <i>ἰέτην</i> . | [τομεν, ιετε, | ĭov. | |
| | IMPERATI | VE MOOD |), . | | |
| | PRES | SENT. | | | |
| <i>ἴθι</i> or εἶ, ἔτω. | ἴτον, | <i>ἔτων</i> . | <i>ἔτε, ἔτω</i> | σαν. | |

SECOND AORIST.

ἰέτων.

ίέτωσαν.

ἴετε,

ἴετον,

OPTATIVE MOOD.

SECOND AORIST.

Singular. Dual. Plural. Τοιμι, ἴοις, ἴοι. | ἴοιτον, ἰόιτην. | ἴοιμεν, ἴοιτε, ἴοιεν.

SUBJUNCTIVE MOOD.

SECOND AORIST.

τω, της, τη. | τητον, τητον. | τωμεν, τητε, τωσι.

INFINITIVE.

PARTICIPLE.

PRESENT.

Second Aorist.

REMARKS.

1. The Attics regularly use the present tense of $\varepsilon l\mu \iota$ in a future sense, "I will go." This usage occurs also in Ionic. The form $\varepsilon l\sigma o\mu a\iota$ occurs in Attic only as the future of $ol\delta a$.

2. The form εl is more used in Attic than $\varepsilon l \varsigma$. Homer

has also $\varepsilon l \sigma \theta a$, Il. 10, 450, &c.

3. In the imperative, the form $l\theta \iota$ is more used than $\epsilon \overline{\iota}$.

For $l \tau \omega \sigma a \nu$ we have occasionally, in Attic, $l \tau \omega \nu$.

4. The imperfect $\eta \epsilon \iota \nu$ is nothing more than the form $\epsilon \iota \nu$ with η as a prefix, analogous to which are the forms $\eta \epsilon \iota - \delta \epsilon \iota \nu$ and $\eta \iota \iota \nu$. The form $\eta \iota \iota$, Attic $\eta \iota a$, also occurs, and is erroneously regarded by some as the perfect middle, just as $\eta \epsilon \iota \nu$ is sometimes miscalled the pluperfect middle. The best grammarians regard $\eta \iota \iota a$ as merely an Ionic form for $\eta \epsilon \iota \nu$; just as in $\tau \iota \iota \iota a$, the Ionic $\epsilon \iota \iota \iota \iota \iota a$ is the same as $\epsilon \iota \iota \iota \iota a$, and in $\epsilon \iota \iota \iota \iota \iota$, $\epsilon \iota \iota a$, the Ionic $\delta \iota \iota \iota a$ is the same as $\delta \iota \iota \iota a$.

5. The form ηa never has the signification of the perfect, and $\eta e \iota \nu$ never that of the pluperfect; but both forms agree in this respect, and designate generally a time past, either absolutely, or with reference to another time; that is, they

stand for the agrist and imperfect.

6. From what has been said respecting $\eta \epsilon \iota \nu$, it will be seen at once how erroneous it is to subscribe the ι under the η . This mistake arose from the tense in question being regarded as a pluperfect, and deduced from ηa . In

 $\tilde{\eta}a$ the subscript ι is correct, since this form is contracted

from nia.

7. We have called ιών the second agrist participle, since it follows the analogy of the agrist participle in having the accent on the ending. Others make it a present participle.

3. "Inul, to go.

INDICATIVE MOOD.

PRESENT:

Singular. Plural. Dual. ΐημι, ἴης, ἴησι. | ἴετον, ἴετον. | ἴεμεν, ἴετε, ἰεῖσι.

IMPERFECT.

ζεσαν.

OPTATIVE MOOD.

PRESENT.

iείn.

INFINITIVE.

PARTICIPLE.

PRESENT. lévai.

PRESENT. ίεὶς, ἰέντος.

MIDDLE VOICE.

INDICATIVE MOOD.

PRESENT.

Singular. Dual. Plural. ίε-μαι, σαι, ται. | μεθον, σθον, σθον. | μεθα, σθε, νται.

IMPERFECT.

 $i\epsilon$ -μην, σο, το. | $\mu\epsilon\theta$ ον, σθον, σθην. | $\mu\epsilon\theta$ α, σθε, ντο.

IMPERATIVE.

PARTICIPLE.

PRESENT. PRESENT. ἴεσο, ἰέσθω. · Ι εμεν-ος, η, ον.

INFINITIVE.

ἵεσθαι.

CLASS II.

1. "Ιημι, to send.

INDICATIVE MOOD.

PRESENT.

| FRESENT. | | | | | | | |
|--|---------------|---------|--------------------|----------------|--|--|--|
| Singular. | Duc | al. | Plural. | | | | |
| Singular. ἴημι, ἵης, ἵησι. | ἵετον, | ἵετον. | ἵεμεν, ἵετε, | <i>ἱεῖσι</i> . | | | |
| IMPERFECT. | | | | | | | |
| την, της, τη. | [ετον, | ίετην. | ἵεμεν, ἵετε, | ἵεσαν. | | | |
| First Future. | | | | | | | |
| ήσ-ω, εις, ει. | ετον, | ετον. | ομεν, ετε, | ουσι. | | | |
| First Aorist. | Perf | ECT. | PLUPERFECT. | | | | |
| ήκα. | εἶκο | α. | εἵκειν. | | | | |
| | SECOND A | Aorist. | | | | | |
| $ \tilde{\eta}\nu, \tilde{\eta}\varsigma, \tilde{\eta}. $ | <i>ἔτον</i> , | ἕτην. | ἔ μεν, ἕτε, | ξσαν. | | | |
| | IMPERATIV | E MOOD. | | | | | |
| | Prese | ENT. | | | | | |
| *-0. | | | 1/ 1/ | | | | |
| ϊεθι, Ιέτω. | ι ετον, | ιετων. | ιετε, ιετα | σαν. | | | |
| | SECOND A | Aorist. | | | | | |
| ξς, ξτω. | έτον, | έτων. | ἔτε, ἔτα | σαν. | | | |
| OPTATIVE MOOD. | | | | | | | |
| PRESENT. | | | | | | | |
| lεί-ην, ης, η. | η τον, | | ημεν, ητε, | ησαν. | | | |
| FIRST FUT | URE. | 1 | Perfect. | | | | |
| <i>ἤσοιμι</i> . | 1 | | εἵκοιμι. | | | | |
| SECOND AORIST. | | | | | | | |
| $\varepsilon \tilde{\imath} - \eta \nu, \eta \varsigma, \eta.$ | ητου, | ήτην. | ημεν, ητε, | ησαν. | | | |
| SUBJUNCTIVE MOOD. | | | | | | | |
| PRESENT. | | | | | | | |
| & 47MV461A.1 | | | | | | | |

 $l\tilde{\omega}$, $l\tilde{\eta}$ ς, $l\tilde{\eta}$. | $l\tilde{\eta}\tau \circ \nu$, $l\tilde{\eta}\tau \circ \nu$. | $l\tilde{\omega}\mu \in \nu$, $l\tilde{\eta}\tau \in$, $l\tilde{\omega}\sigma \iota$. 02

Perfect.

Singular. Dual. Plural.
εἶκ-ω, ης, η. | ητου, ητου. | ωμεν, ητε, ωσι.

SECOND AORIST.
δ, ἦς, ἦ. | ἦτου, ἦτου. | ὅμεν, ἦτε, ὧσι.

INFINITIVE MOOD.

 PRESENT.
 FIRST FUTURE.

 léval.
 ἤσειν.

 PERFECT.
 SECOND AORIST.

 εἰκέναι.
 εἰναι.

PARTICIPLES.

PRESENT.

FIRST FUTURE.

 leíς,
 leīσa,
 lév.
 | ἤσων,
 ἤσουσα,
 ἦσουν

 Perfect.
 Second Aorist.

 εἰκώς,
 εἰκός.
 εἴς,
 εἶσα,
 ἔν.

PASSIVE VOICE.

INDICATIVE MOOD.

PRESENT.

Singular.

Dual.

Plural.

Τε-μαι, σαι, ται. | μεθον, σθον, σθον. | μεθα, σθε, νται.

IMPERFECT.

ξέ-μην, σο, το. | μεθον, σθον, σθην. | μεθα, σθε, ντο.

PERFECT.

εἶ-μαι, σαι, ται. | μεθον, σθον, σθον. | μεθα, σθε, νται.

PLUPERFECT.

εἴ-μην, σο, το. | μεθον, σθον, σθην. | μεθα, σθε, ντο.

 P. P. Future.
 First Aorist.
 First Future.

 εἴσομαι.
 ἔθην and εἴθην.
 ἐθήσομαι.

MIDDLE VOICE.

Present and imperfect like the Passive.1

FIRST ACRIST.

 Singular.
 Dual.
 Plural.

 ἡκ-άμην, ω, ατο. | άμεθον, ασθον, άσθην. | άμεθα, ασθε, αντο.

FIRST FUTURE.

 δ σ-ομαι, ε $\tilde{\epsilon}$, εται. | όμεθον, εσθον, εσθον. | όμεθα, εσθε, ονται.

SECOND AORIST.

ξμην, ἔσο, ἔτο. | ἕμεθον, ἔσθον, ἔσθην. | ἕμεθα, ἔσθε, ἕντο.

IMPERATIVE MOOD.

PERFECT.

εἴσο, εἴσθω. | εἴσθον, εἴσθων. | εἴσθε, εἴσθωσαν.

SECOND AORIST.

OPTATIVE MOOD.

FIRST FUTURE.

ήσοί-μην, ο, το. | μεθον, σθον, σθην. | μεθα, σθε, ντο.

SECOND AORIST.

εΐ-μην, ο, το. | μεθον, σθον, σθην. | μεθα, σθε, ντο.

SUBJUNCTIVE MOOD.

SECOND AORIST.

ομαι, ή, ήται. | ωμεθον, ήσθον, ήσθον. | ωμεθα, ήσθε, ωνται.

INFINITIVE MOOD.

FIRST FUTURE.

SECOND AORIST. εσθαι.

PARTICIPLES.

First Future. Second Aorist. ήσόμεν-ος, η, ον. | ξμεν-ος, η, οι

^{1.} The middle form "εμαι is used in the sense of "to hasten;" literally, "to send one's self on." Hence arises the kindred meaning of "to desire;" i. e., to send one's self after anything, in which sense it is the root of "μερος, "desire."

2. Hual, to sit.1

INDICATIVE MOOD.

PRESENT.

Singular. Dual. Plural. $\mathring{\eta}$ μαι, $\mathring{\eta}$ σαι, $\mathring{\eta}$ ται. $[\mathring{\eta}$ μεθον, $\mathring{\eta}$ σθον, $\mathring{\eta}$ σθον. $[\mathring{\eta}$ μεθα, $\mathring{\eta}$ σθε, $\mathring{\eta}$ νται.

Imperfect.

ήμην, ἦσο, ἦτο. | ημεθον, ἦσθον, ἤσθην. | ημεθα, ἦσθε, ἦντο.

IMPERATIVE MOOD.

PRESENT.

 $\tilde{\eta}$ σο, $\tilde{\eta}$ σθω. | $\tilde{\eta}$ σθον, $\tilde{\eta}$ σθων. | $\tilde{\eta}$ σθε, $\tilde{\eta}$ σθωσαν.

INFINITIVE.

PARTICIPLE.

PRESENT.

PRESENT.

ήσθαι.

ημεν-ος, η,

3. Eluat, to clothe one's self.

INDICATIVE MOOD.

PRESENT AND IMPERFECT.

Singular. Dual. Plural. εἶμαι, εἶσαι, εἶται, and εἶσται. — εἶνται.

PLUPERFECT.

εἵμην, εἶσο, and ἔσσο, εἶτο, εἶστο, ἕεστο, and ἔστο.

— εἶντο.

0v.3

FIRST AORIST.

εῖσ- $\{ \alpha \mu \eta \nu, \ \omega, \ \alpha \tau o. \}$ $\{ \alpha \mu \epsilon \theta \sigma \nu, \ \alpha \sigma \theta \sigma \nu, \ \alpha \sigma \theta \eta \nu. \}$ $\{ \alpha \mu \epsilon \theta \alpha, \ \alpha \sigma \theta \epsilon, \ \alpha \nu \tau o. \}$ $\{ \alpha \mu \epsilon \theta \alpha, \ \alpha \sigma \theta \epsilon, \ \alpha \nu \tau o. \}$

2. For $\eta \nu \tau a \iota$ the Ionians used $\xi a \tau a \iota$, and for $\eta \nu \tau o$, in the pluperfect,

ξατο; for which the poets said εΐαται and εΐατο.

^{1.} This verb is considered, by many grammarians, as a perfect passive from $\xi\omega$, I set, being for $\varepsilon l\mu a\iota$, $\varepsilon l\sigma a\iota$, &c. The compound $\kappa \acute{a}\theta \eta\mu a\iota$ is more common than the simple verb.

^{3.} The accent is on the antepenult, on account of the present signification. The true accentuation, if $\dot{\eta}\mu\epsilon\nu\sigma\varsigma$ be regarded as a perfect participle, is on the penult, $\dot{\eta}\mu\dot{\epsilon}\nu\sigma\varsigma$.

PARTICIPLES.

PRESENT AND PERFECT.

FIRST AORIST.

εἵμενος. έσσάμενος.

CLASS III.

1. Keiuai, to lie down.

INDICATIVE MOOD.

PRESENT.

Dual. Plural. Singular. κεῖ-μαι, σαι, ται. | μεθον, σθον, σθον. | μεθα, σθε, νται.

IMPERFECT.

έκεί-μην, σο, το. | μεθον, σθον, σθην. | μεθα, σθε, ντο.

FIRST FUTURE.

κείσ-ομαι, ει, εται. | όμεθον, εσθον, εσθον. | όμεθα, εσθε, ονται.

IMPERATIVE MOOD.

PRESENT.

κεΐσο, κείσθω. | κεΐσθον, κείσθων. | κεΐσθε, κείσθωσαν.

OPTATIVE MOOD.

PRESENT.

κεοί-μην, ο, το. | μεθον, σθον, σθην. | μεθα, σθε, ντο.

SUBJUNCTIVE MOOD.

PRESENT.

FIRST AORIST.

κέωμαι.

κείσωμαι.

INFINITIVE.

PARTICIPLE.

PRESENT.

PRESENT.

1 $\kappa \epsilon i \mu \epsilon \nu - o \varsigma$, η , $o \nu$. κεῖσθαι.

2. "Ισημι, to know.1

INDICATIVE MOOD.

PRESENT.

| Singular. | | r | Dual. | Plural. | | | |
|-----------|-----|------|-------------|--|--|--|--|
| ἴσ-ημι, | ης, | ησι. | ατον, ατον. | $\left\{\begin{array}{c} a\mu\varepsilon\nu,\ a\tau\varepsilon,\ {\rm and} \\ \mu\varepsilon\nu\ {\rm and}\ \tau\varepsilon, \end{array}\right\}a\sigma\iota.^2$ | | | |
| | | | IMPERFECT. | | | | |
| ἴσ-ην, | ης | η. | ατον, ατην. | αμεν, ατε, ασαν, and | | | |

IMPERATIVE MOOD.

PRESENT.

ἴσ-αθι and $\theta\iota$, $\acute{a}\tau\omega$ and $\begin{vmatrix} a\tau ov \text{ and } \tau ov, & \acute{a}\tau\omega v \end{vmatrix}$ $a\tau\epsilon$ and $\tau\epsilon$, $a\tau\omega\sigma av$, $a\tau\omega\sigma av$, $a\tau\omega\sigma av$, and $a\tau\omega v$.

INFINITIVE.

PARTICIPLE.

Present.

PRESENT.

ίσα-ς, σα, ν.

MIDDLE VOICE.3

INDICATIVE MOOD.

PRESENT.

Singular. Dual. Plural. Toa- μ aı, σ aı, τ aı. | μ ϵ θ ov, $\sigma\theta$ ov, $\sigma\theta$ ov. | μ ϵ θ a, $\sigma\theta$ ϵ , ν \tauaι. Imperfect.

το. | μεθον, σθον, σθην. | μεθα, σθε, ντο

INFINITIVE.

ίσά-μην,

PARTICIPLE.

Present.

Present. ἰσάμεν-ος, η, ον.

2. In common use, the dual and plural of the present tense alone occur. For the singular oloa is employed. Thus, oloa, o

3. The passive toapat is not in use.

^{1.} The verb $log \eta \mu \iota$ occurs in the singular only in Doric writers; as, $log \iota \iota \iota$, Theocrit. 5, 119. According to the grammarians, $old \iota \iota \iota \iota$, the first person plural of $old \iota \iota$, was changed by the Ionic writers into $log \iota \iota \iota$, which the Attics softened into $log \iota \iota \iota$, and from this last was formed a new present, namely, the verb $log \iota \iota \iota$

3. Φημί, to say.

INDICATIVE MOOD.

PRESENT.

| Singular. | | | Dual. | | | Plural. | | | |
|------------|------|-------|-------|--------|--------|---------|---------|---------|---------|
| φημί, | φής, | φησί. | | φατόν, | φατόν. | - | φαμέν, | φατέ, | φασί. |
| Imperfect. | | | | | | | | | |
| W / | | | 1 | | , | - 1 | αμεν, α | τε, ασα | iv, and |

 $\xi\phi-\eta\nu$, $\eta\varsigma$, η . $\alpha\tau\sigma\nu$, $\alpha\tau\eta\nu$. $\alpha\mu\varepsilon\nu$, $\alpha\tau\varepsilon$, $\alpha\sigma\alpha\nu$, and $\alpha\nu$.

FIRST FUTURE.

φήσ-ω, εις, ει. | ετον, ετον. | ομεν, ετε, ουσι. First Aorist.

 ξ φησ- α , α ς, ε . [α τον, $\dot{\alpha}$ την.] α μ ε ν, α τ ε , α ν.

IMPERATIVE MOOD.

PRESENT.

φάθι, φάτω. | φάτον, φάτων. | φάτε, φάτωσαν.

OPTATIVE MOOD.

PRESENT.

φαί-ην, ης, η. η ητον, ήτην. η μ εν, ητε, ησαν, μ εν, τε, εν. First Aorist.

φήσ-αιμι, αις, αι. | αιτον, αίτην. | αιμεν, αιτε, αιεν.

SUBJUNCTIVE MOOD.

PRESENT.

 $\phi \tilde{\omega}, \quad \phi \tilde{\eta} \varepsilon, \quad \phi \tilde{\eta}. \quad | \quad \phi \tilde{\eta} \tau o v, \quad \phi \tilde{\eta} \tau o v. \quad | \quad \phi \tilde{\omega} \mu \varepsilon v, \quad \phi \tilde{\eta} \tau \varepsilon, \quad \phi \tilde{\omega} \sigma \iota.$

INFINITIVE.

PARTICIPLES.

 Present.
 Present.

 φάναι.
 | φάς, φᾶσα, φάν.

 First Aorist.
 First Future.

 φῆσωι.
 φήσων.

SECOND AORIST.

FIRST AORIST.

φηναι.

φήσας.

PASSIVE VOICE.

INDICATIVE.

IMPERATIVE.

Perfect. πέφαμαι, — πέφαται.

πεφάσθω.

INFINITIVE.

PARTICIPLE.

 $\pi \epsilon \phi \acute{a} \sigma \theta a \iota$. $\pi \epsilon \phi a \sigma \mu \acute{\epsilon} \nu - o \varsigma$, η , $o \nu$.

MIDDLE VOICE.

INDICATIVE MOOD.

PRESENT.

Dual. Plural. Singular. | μεθον, σθον, σθον. | μεθα, σθε, φα-μαί, σαί, ταί.

IMPERFECT.

Ι μεθον, σθον, σθην. Ι μεθα, σθε, ντο. έφά-μην, σο, το.

IMPERATIVE MOOD.

PRESENT.

 $\theta\omega$. $\theta o v$, $\theta \omega v$. $\theta \varepsilon$, $\theta \omega \sigma a v$. φάσ-ω,

INFINITIVE. PARTICIPLE.

PRESENT.

PRESENT.

φάσθαι.

φάμεν-ος, η, ον.

REMARKS.

1. The present indicative of $\phi \eta \mu i$, with the exception of the second person singular, is enclitic; i. e., throws back its accent upon the preceding word.

2. The imperfect $\xi \phi \eta \nu$, &c., is generally placed after one or more words of the speaker, as an aorist, like the Latin inquit, even when another word of the same signification precedes. "E $\phi\eta\nu$, $\phi\tilde{\omega}$, and the infinitive $\phi\acute{a}\nu a\iota$, are always used of past time; as, φάναι τὸν Σωκράτη, "that Socrates has said."

3. In the language of common life $\tilde{\eta}\nu$, $\tilde{\eta}\varsigma$, $\tilde{\eta}$, is frequently

put for $\xi \phi \eta \nu$, $\xi \phi \eta \varsigma$, $\xi \phi \eta$. Thus, $\tilde{\eta} \delta' \delta \varsigma$, "said he;" $\tilde{\eta} \nu \delta'$

 $\mathring{\epsilon}\gamma\mathring{\omega}$, "said I."

4. The aorist $\mathring{\epsilon}\phi\eta\sigma a$ is hardly used in the Attic dialect, except in the sense of "to maintain;" as, $d\pi\epsilon\phi\eta\sigma\epsilon$, "she refused;" Xen. Cyrop. 6, 1, 32. The optative $\phi\eta\sigma\omega\mu$ and subjunctive $\phi\eta\sigma\omega$ often occur in this same sense.

DEFECTIVE VERBS.1

- 1. From irregular verbs must be distinguished the defectives, of which a considerable number occur in the Greek language. These exhibit no deviation in the formation of tenses, like the irregular verbs, but are characterized by the following peculiarities:
- 2. From the great copiousness of the Greek language; from the diversity of its dialects, of which several attained a high cultivation, and were established in written productions; and from the particular attention continually bestowed, by the Greeks in general, upon the harmony and improvement of their language, it could not fail to happen that a multitude of old forms gradually declined in use, and were, at length, entirely supplanted by others of more modern date. Thus the simplest form, the present of many verbs, has become obsolete, and is no longer to be met with in the writings of the Greeks; while individual forms, chiefly for the narrative tense, the aorist, are still in use.
- 3. Every such relic of an old verb is now associated with the more modern present form to which it belongs in signification, although the two frequently possess no resemblance to each other. Thus we say, that to the present αἰρέω belongs the agrist εἶλον, although it is impossible for the latter form to be deduced in any way from the former, but the two are allied together solely by the common signification, "to take away." The same is the case with respect to ἐλεύσομαι and ἦλθον, both being associated with

the present $\xi \rho \chi o \mu a \iota$, and to others enumerated in the following catalogue.

CATALOGUE OF IRREGULAR AND DEFECTIVE VERBS.

Observations.

- 1. The forms distinguished by capitals are all obsolete roots, which are requisite for the deduction of irregular forms still in use, but must no longer be used themselves.
- 2. To avoid unnecessary prolixity, the extant forms of an irregular verb are often not completely enumerated. These, however, are merely forms which continue in the analogy, and can be formed easily and regularly, and the omission is always indicated by &c. Thus, for example, in $alv \dot{\epsilon} \omega$, after assigning the future $alv \dot{\epsilon} \sigma \omega$, the aerist $\eta v \dot{\epsilon} \sigma \omega$ can be formed at once, and, therefore, has not been received into the catalogue.
- 3. Where the signification is not specifically given, the natural one, such as is clear from the signification of the present, must be understood to remain.
- 4. Forms which are usual only with the poets and in the older language are designated by an * at the beginning.

A

*'Aá ω , " I hurt," of which the aorist $\check{a}a\sigma a$ or $\check{a}\sigma a$, in the active; $\check{a}\tilde{a}\tau a\iota$, the third person singular of the present; $\check{a}\check{a}\sigma\theta\eta\nu$, in the passive aorist, and $\check{a}a\sigma\check{a}\mu\eta\nu$, in the middle aorist, are alone used.

'Αγείρω, "I assemble," future, ἀγερῶ, perfect, ἤγερκα, both regular. The pluperfect, with the Attic reduplication, ἀγήγερκα; third person pluperfect passive, *ἀγηγέρατο; third person plural, second aorist middle, *ἡγεροντο, besides its participle *ἀγρόμενος.

"Αγαμαι, "I admire," present and imperfect like $\"{l}$ σταμαι; future, \r{a} γάσομαι; first aorist passive, $\r{\eta}$ γασθην; first aorist middle, $\r{\eta}$ γασάμην.

"Aγνυμι, "I break," from "AΓΩ, future, ἄξω; first aorist, ἔαξα (with the old form of the augment), in the epic dialect also ἤξα; perfect middle, ἔαγα (with an intransitive signification, "I am broken"); second aorist passive, ἑαγην.

'Aγω, " I lead," future, ἄξω, &c.; second aorist, ἤγαγον; infinitive

of the second aorist, $\dot{\alpha}\gamma\alpha\gamma\varepsilon\bar{\imath}\nu$; second aorist middle, $\dot{\eta}\gamma\alpha\gamma\delta\mu\eta\nu$ (all these three with the Attic reduplication); perfect, $\dot{\eta}\chi\alpha$, Doric $\dot{\alpha}\gamma\dot{\eta}o\chi\alpha$.

*'AEΩ, infinitive, ἀῆναι or ἀημέναι, "to blow," retains the long characteristic vowel also in the dual and plural, as well as in the passive. Present passive, ἄημαι; first aorist active, ἄεσα; first aorist infinitive active, ἀέσαι, "to sleep."

Alvέω, "I praise," future, alvέσω, &c.; perfect passive, $\mathring{\eta}νημαι$; but first aorist passive, $\mathring{\eta}νέθην$.

Alρέω, "I take," future, αἰρήσω; perfect, ἤρηκα, Ionic, ἀραίρηκα; perfect passive, ἥρημαι; first aorist passive, ἡρέθην. The second aorist is borrowed from the obsolete root ΈΛΩ, and makes εἶλον, infinitive έλεῖν, for the active; and εἰλόμην, infinitive ἑλέσθαι, for the middle.

Aἴρω, "I raise," future, ἀρῶ, &c.

Αἰσθάνομαι, "I feel," future, αἰσθήσομαι, &c.; second aorist, ἡσθόμην: perfect, ἤσθημαι.

* $A\kappa\alpha\chi\mu\acute{e}vo\varsigma$, "pointed," perfect participle passive, from an unusual root, which may be ' $AKAZ\Omega$ or ' $AK\Omega$, according as a reduplication is assumed or not in $\mathring{a}\kappa\alpha\chi\mu\acute{e}vo\varsigma$.

*'AKAXΩ, "I afflict," second aorist, ἤκαχον; first aorist, ἤκάχησα or ἀκάχησα; second aorist middle, ήκαχόμην or ἀκαχόμην; perfect passive, ἀκάχημαι and ἀκήχεμαι; third person plural perfect passive, ἀκηχέδαται for ἀκήχενται; third person plural pluperfect passive, ἀκαχείατο for ἀκάχηντο.

*'A λ εείνω, " I avoid," to which the epic forms of the first aorist middle are, $\mathring{\eta}$ λ εύατο or \mathring{a} λ εύατο; participle, \mathring{a} λ ευάμενος; infinitive, \mathring{a} λ έασθαι and \mathring{a} λ εύασθαι, deduced from a root 'A Λ E without σ .

'Αλέξω, " I avert," future, ἀλεξήσω; and, from 'ΑΛΕΚΩ, the first avrist middle infinitive, ἀλέξασθαι. From the syncopated form 'ΑΛΚΩ, and by reduplication, are formed the epic second aorist infinitive, ἀλαλκεῖν, &c.

' $A\lambda\theta a i \nu \omega$, " I heal," future, $\dot{a}\lambda\theta \dot{\eta}\sigma\omega$; second a rist middle, * $\dot{a}\lambda\theta \dot{\omega}\mu\eta\nu$, with an intransitive signification.

'Αλίσκομαι, " I am caught," from 'ΑΛΟΩ, future, ἀλώσομαι; second aorist active (with a passive signification, " I was caught"), ἥλων, Attic ἐάλων; second aorist infinitive, ἀλῶναι; second aorist subjunctive, ἀλῶναι

άλῶς, &c.; second agrist optative, ἀλοίην; participle of second agrist, ἀλούς; perfect, ήλωκα, Attic ἐάλωκα (in a passive signification, " I have been caught").

*'Αλιταίνω, " $I \sin$," future, ἀλιτήσω; second aorist, ἤλιτον; second aorist middle, ἤλιτόμην. Also ἀλιτήμενος, as present participle middle, from an accessory form, ἀλίτημι.

"Αλλομαι, " I spring," future, ἀλοῦμαι; first aorist, ἡλάμην; second aorist middle, ἡλόμην; epic, in the second and third persons, syncopated and without aspiration, ἀλσο, ἀλτο.

*'Αλύσκω, " I shun," future, ἀλύξω; first aorist, ἤλυξα.

'Αμαρτάνω, " I err," future, άμαρτήσομαι; perfect, ήμάρτηκα; second aorist, ήμαρτον, epic ήμβροτον.

'Αμβλίσκω, '* I miscarry," future, ἀμβλώσω, &c., from 'ΑΜΒΛΟΩ.

'Αμπέχω and ἀμπισχνοῦμαι, see under Έχω.

*'Aμπλακίσκω, "I err" or "miss," future, ἀμπλακήσω; second aorist, ἤμπλακου; second aorist infinitive, ἀμπλακεῖν.

'Αμφιέννυμι, "I dress," 'ΑΜΦΙΕΩ, future, ἀμφιέσω, Attic, ἀμφιῶ; first aorist, ἢμφίεσα; perfect passive, ἢμφίεσμαι, ἀμφιεῖμαι.

'Αναλίσκω, " I consume" or "spend," forms from ἀναλόω the future, ἀναλώσω; first aorist, ἀνάλωσα; perfect, ἀνάλωκα, both unaugmented with the Attics; but in Ionic with the augment ἡνάλωκα or ἀνήλωκα.

'Aνδάνω, "I please," imperfect, ἤνδανον, and ἑάνδανον epic, also ἑήνδανον; second aorist, ἕἄδον epic, and also ἄδον, besides the third person, εὖάδε; second aorist infinitive, ἀδεῖν; perfect, ἕᾶδα and ἑᾶδα; future, ἀδήσω.

*'Aνήνοθεν, third person singular of the perfect middle, to denote a finished action, "gushes forth," "rises up;" to be derived from 'ANOΩ, allied to ἀνθέω, "I flower."

'Ανοίγω or ἀνοίγνυμι, see Οίγω.

**Ανωγα, an old perfect form of uncertain derivation, and with a present meaning, "I command" or "commission." First person plural in a syncopated form, ἄνωγμεν; imperative, ἄνωχθι, besides ἡνώγεα as a pluperfect. Hence a new present, ἀνώγω; imperfect, ἤνωγον and ἡνώγεον; future, ἀνώξω; first aorist, ἤνωξα.

*' $A\pi\eta\acute{\nu}\rho\omega\nu$, as first person singular and third person plural of the imperfect, with also an aorist signification, " I took away;" second person, $\dot{a}\pi\eta\acute{\nu}\rho\alpha$; third person, $\dot{a}\pi\eta\acute{\nu}\rho\alpha$, from an assumed radical form, $\dot{a}\pi\alpha\nu\rho\acute{a}\omega$, of which, however, nothing occurs besides the forms just enumerated. To it $\dot{a}\pi\sigma\acute{\nu}\rho\alpha$ belongs as a participle, although their connexion does not admit of being clearly pointed out.

*'Απαφίσκω, " I deceive," second agrist, ἤπαφον; second agrist infinitive, ἀπαφεῖν; future, ἀπαφήσω.

'Απεχθάνομαι, " I am hated," future, ἀπεχθήσομαι; perfect, ἀπήχθημαι; second agrist, ἀπηχθόμην.

'Αραρίσκω, " I fit," second aorist, ήραρον; future, ἄρσω; first aorist, ήρσα; first aorist middle, ήρσάμην. The perfect middle, ἄρᾶρα or ἄρηρα, has an intransitive signification, as also the perfect passive, ἀρήρεμαι.

'Αρέσκω, "I make favourable" or "pleasing," also intransitive "I please," future, ἀρέσω, &c.; perfect passive, ἤρεσμαι; first aorist passive, ἤρέσθην.

'APΩ, radical form to ἀραρίσκω and ἀρέσκω; also to αἴρω.

Aὐξάνω, "I increase," second aorist, ηὐξον; future, αὐξήσω; first aorist, ηὖξηκα; perfect passive, ηὖξημαι; first aorist passive, ηὐξήθην; first future middle, αὐξήσομαι, as future passive, "I shall grow," i. e., be increased.

'Αχθομα, " I am vexed," future, ἀχθέσομαι; first aorist passive, $\dot{\eta}$ χ-θέσθην.

*'AXΩ, radical form to ἄχνυμαι and 'AKAXΩ.

В.

Baίνω, " I go," primitive form BAΩ, by reduplication $B\iota\beta\dot{a}\omega$, βίβημι, or, by the insertion of $\sigma \kappa$, $\beta \acute{a} \sigma \kappa \omega$; future, $\beta \acute{\eta} \sigma o \mu a \iota$; perfect, $\beta \acute{\epsilon} \delta \eta \kappa a$; second agrist, $\xi \delta \eta \nu$; second agrist subjunctive, $\beta \tilde{\omega}$; second agrist optative, $\beta \alpha i \eta \nu$; imperative, $\beta \tilde{\eta} \theta \iota$; infinitive, $\beta \tilde{\eta} \nu \alpha \iota$; participle, $\beta \acute{a} \varsigma$. Some compounds take a transitive signification, and therefore form also the passive forms, perfect, βέβαμαι; first aorist, ἐβάθην. In the Ionic dialect the simple verb is also used in the transitive sense, "to lead," "to bring," and the future βήσω and first agrist ἔβησα stand exclusively in this signification. The following accessory forms, from the dialects, must also be observed. 1. Of the third person present, βιδά, participle, βιδῶν, formed from βιδάω, and βιδάς from βίδημι. 2. Of the second agrist, third person dual, βάτην, besides βήτην; third person plural, $\xi \delta \alpha \nu$, besides $\xi \delta \eta \sigma \alpha \nu$; subjunctive, $\beta \tilde{\omega}$, lengthened into $\delta \xi \omega$ and δείω, plural, βείομεν. 3. The syncopated accessory forms of the perfect, first person plural, βέβαμεν, third person plural, βεβάασι; third person plural of the pluperfect, βέβασαν; participle of the perfect, βεβαώς, βεβανῖα, contracted βεβώς, βεβῶσα, &c. All these forms belong to the poets, and particularly to the epic poets, with whom an aorist middle, βήσετο, and an imperative, βήσεο, also occur.

Βάλλω, "I throw," future, $\beta \alpha \lambda \tilde{\omega}$, Ionic and with later writers, $\beta \alpha \lambda \lambda \hat{\eta} - \sigma \omega$; second aorist, $\tilde{\epsilon} \delta \alpha \lambda \delta \nu$; perfect, $\beta \tilde{\epsilon} \delta \lambda \eta \kappa \alpha$; perfect passive, $\beta \tilde{\epsilon} \delta \lambda \eta \mu \alpha \iota$; first aorist passive, $\tilde{\epsilon} \delta \lambda \hat{\eta} \theta \eta \nu$; second aorist middle, $\tilde{\epsilon} \delta \alpha \lambda \hat{\omega} \mu \eta \nu$. There are also formed in epic, from an assumed form BAHMI, a third person dual, $\beta \lambda \hat{\eta} \tau \eta \nu$, either of the imperfect or second aorist; and a third per-

son singular of the second aorist middle, $\tilde{\epsilon} \delta \lambda \eta \tau \sigma$, with a passive signification; besides the infinitive, $\beta \lambda \tilde{\eta} \sigma \theta a \iota$; participle, $\beta \lambda \tilde{\eta} \mu \epsilon \nu \sigma \varsigma$; optative, $\beta \lambda \epsilon \tilde{\iota} \mu \eta \nu$, $\beta \lambda \epsilon \tilde{\iota} \sigma$. Epic writers also form $\beta \epsilon \delta \sigma \lambda \tilde{\eta} \mu \epsilon \nu \sigma \varsigma$, as a third person singular of the pluperfect passive; and $\delta \epsilon \delta \sigma \lambda \eta \mu \epsilon \nu \sigma \varsigma$, as a perfect participle passive, from an accessory form BOAE Ω .

*BAPE Ω , usual present, $\beta a \rho \acute{\nu} \nu \omega$, " I load;" from the old radical form comes the epic perfect participle $\beta \epsilon b a \rho \eta \acute{\omega} \varsigma$.

Bαστάζω, " I bear," future, βαστάσω, &c.; adopts in the passive the other mode of formation, according to the characteristic γ ; as, first aorist passive, ἐβαστάχθην.

Βάσκω, ΒΑΩ, ΒΙΒΗΜΙ, see Βαίνω.

 $B\iota βρώσκω,$ " I eat," from BPOΩ, future, βρώσω and βρώσομαι, &c.; second acrist, ἔθρων.

Βιόω, "I live," future, βιωσομαι; first aorist, εδίωσα, besides the second aorist, εδίων, of which the remaining moods are chiefly used; as, subjunctive, $βι\~ω$, $βι\~ω$, $βι\~ω$, ε.; optative, βιωρν; imperative, ε. infinitive, ε.

Βλαστάνω, "I sprout," future, βλαστήσω, &c.; second agrist, έδ-λαστον.

ΒΛΗΜΙ and ΒΟΛΕΩ, see βάλλω.

Βόσκω, " I feed," future, βοσκήσω, &c.

Βούλομαι, " I will," imperfect, εδουλόμην and ήδουλόμην; future, βουλήσομαι; perfect, βεδούλημαι; first aorist, εδουλήθην and ήδουλήθην. ΒΡΟΩ, see Βιδρώσκω.

Γ.

Γαμέω, " I marry," future, γαμέσω, Attic, γαμῶ, also γαμήσω; perfect, γεγάμηκα; first aorist, ἔγημα; first aorist infinitive, γῆμαι; future middle, γαμοῦμαι; first aorist middle, ἐγημάμην, from the root ΓΑΜΩ.

* Γ έγωνα, a form for the perfect, similar to ἄνωγα, used also in the signification of the imperfect and arist, "I cried aloud;" participle, γεγωνώς; infinitive, γεγωνεῖν and γεγωνέμεν. Also a new imperfect, ἐγεγώνευν, contracted from ἐγεγώνεον.

ΤΕΝΩ, the obsolete root of γείνομαι (a purely poetic form) and γίνομαι or γίγνομαι, which transitively signifies, "I beget;" intransitively, "I am born," "arise," "become." The transitive signification, however, belongs only to the acrist ἐγεινάμην, "I begat." All the remaining forms in use, namely, future, γενήσομαι; second acrist, ἐγενόμην; perfect, γέγονα and γεγένημαι, have the intransitive signification alone. In epic, and with the poets, perfect, γέγαα; third person plural, γεγάμεν; first person plural, γέγαμεν; infinitive, γεγάμεν; participle, γεγαώς, γε-

γανῖα, contracted γεγώς, γεγῶσα; which forms are all to be deduced from the simple root ΓΕ, and by change of sound ΓΑ.

Γηθέω, "I rejoice," future, $\gamma \eta \theta \eta \sigma \omega$, &c.; perfect middle, $\gamma \epsilon \gamma \eta \theta \alpha$, in the signification of the present.

Γιγνώσκω (Attic, besides γ ινώσκω), "I know," root, ΓΝΟΩ, future, γ νώσομαι; perfect, έγνωκα; perfect passive, έγνωσμαι; first aorist passive, έγνώσθην. The second aorist, formed according to the conjugation in μ ι, is έγνων; plural, έγνωμεν, &c.; infinitive, γ νῶναι; imperative, γ νῶθι, γ νώτω, &c.; optative, γ νούην; participle, γ νούς.

Δ,

Δαῆναι, see ΔΑΩ.

Δάκνω, " I bite," from ΔΗΚΩ, future, δήξομαι; perfect, δέδηχα, &c.; second agrist, ξδακον.

 $\Delta a\mu \acute{a}\omega$, " I tame" or " subdue," simple root, $\Delta AM\Omega$, whence second aorist, $\dot{\epsilon} \delta \acute{a}\mu o\nu$; subjunctive, $\delta a\mu \~{\omega}$, lengthened into $\delta a\mu \acute{\epsilon}\omega$ and $\delta a\mu \acute{\epsilon}(\omega)$; perfect, $\delta \acute{\epsilon} \delta \mu \eta \kappa a$; perfect passive, $\delta \acute{\epsilon} \delta \mu \eta \mu a\iota$; first aorist passive, $\dot{\epsilon} \delta \mu \acute{\eta} \theta \eta \nu$.

 $\Delta a \rho \theta \acute{a} \nu \omega$, " I sleep," future, $\delta a \rho \theta \acute{n} \sigma o \mu a \iota$; perfect, $\delta \epsilon \delta \acute{a} \rho \theta \rho \kappa a$; second aorist, $\xi \delta a \rho \theta o \nu$, by transposition, $\xi \delta \rho a \theta o \nu$; and, with a passive form but an active signification, $\xi \delta \acute{a} \rho \theta \eta \nu$.

* $\Delta A\Omega$, primitive to $\delta\iota\delta\acute{a}\sigma\kappa\omega$, "I teach," from which, with an active signification only, second aorist, $\check{\epsilon}\delta aov$ or $\delta\acute{\epsilon}\delta aov$. The most usual forms are, the second aorist passive, $\dot{\epsilon}\delta\acute{a}\eta v$, "I was taught;" infinitive, $\delta a\~{\eta}va\iota$; subjunctive, $\delta a\acute{\epsilon}\omega$ (by an epic prolongation for $\delta a\~{\omega}$); future, $\delta a\acute{\eta}\sigma o\mu a\iota$. The passive signification belongs also to the perfect, $\delta\epsilon\acute{a}\eta\kappa a$, $\delta\acute{\epsilon}\delta aa$, $\delta\epsilon\acute{\delta}a\mu a\iota$. Of the middle, the epic infinitive, $\delta\epsilon\acute{\delta}\acute{a}\sigma\theta a\iota$, "to become acquainted with," "inquire into," is alone extant.

 $\Delta \varepsilon \tilde{\iota}$, see $\Delta \acute{\varepsilon} \omega$.

Δείδω, see Δίω.

Δεικνύμι, " I show," future, δείξω, &c. The Ionians make the derivative forms without ι , thus, δέξω, ἔδεξα, &c. The epic form of the perfect passive, δείδεγμαι, is irregular.

 $\Delta \epsilon \mu \omega$, " I build," first aorist, $\epsilon \delta \epsilon \iota \mu a$; perfect, $\delta \epsilon \delta \mu \eta \kappa a$; to be distinguished from the like forms of the verb $\delta a \mu \acute{a} \omega$.

Δέρκω, usually δέρκομαι, "I see," perfect, δέδορκα, with a present signification; second agrist, $\xi\delta\rho\alpha\kappa\sigma\nu$ (by transposition from $\xi\delta\alpha\rho\kappa\sigma\nu$), also $\xi\delta\rho\alpha\kappa\eta\nu$ and $\xi\delta\xi\rho\chi\theta\eta\nu$, all with an active signification.

Δέχομαι, "I receive," future, δέξομαι, &c. The epic forms of the second agrist, without a connective vowel, ἐδέγμην, third person singular, δέκτο and ἔδεκτο; imperative, δέξο; infinitive, δέχθαι; participle, δέγμενος, are to be observed.

 $\Delta \acute{e}ω$, " I bind," future, δήσω; first aorist, ἔδησα; perfect, δέδεκα;

perfect passive, δέδεμαι; first aorist passive, $\delta ε δέθην$. The third future passive, $\delta ε δήσομαι$, has the signification of the simple future passive.

Δέω, "I want," "am deficient," passive, δέομαι, "I have need of," "beg;" future, δεήσω, &c. In general, the active occurs only as an impersonal; present, δε $\bar{\iota}$; subjunctive, δέ η ; optative, δέοι; infinitive, δε $\bar{\iota}$ ν; participle, δέον; imperfect, ἔδει; first aorist, ἐδέησε; future, δεήσει.

ΔΗΚΩ, see Δάκνω.

 $\Delta \iota \delta \acute{a} \sigma \kappa \omega$, " I teach," future, $\delta \iota \delta \acute{a} \xi \omega$; first aorist, $\dot{\epsilon} \delta \acute{\iota} \delta a \xi a$; perfect, $\delta \dot{\epsilon} \delta \acute{\iota} \delta a \chi a$, &c.

 $\Delta \iota \delta \rho \acute{a} \sigma \kappa \omega$, " I run away," usually occurring only in compounds, borrows, from the root $\Delta PA\Omega$, the future, $\delta \rho \acute{a} \sigma \rho \mu u$; perfect, $\delta \acute{e} \delta \rho a \kappa a$; second aorist, $\check{e} \delta \rho a \nu$, $a \varsigma$, $a \varsigma$, subjunctive, $\delta \rho \tilde{a}$, $\delta \rho \tilde{a} \varsigma$, $\delta \rho \tilde{a}$, &c.; optative, $\delta \rho a \acute{n} \nu$; imperative, $\delta \rho \tilde{a} \theta \iota$; infinitive, $\delta \rho \tilde{a} \nu a \iota$; participle, $\delta \rho \acute{a} \varsigma$, all formed according to the conjugation in $\mu \iota$.

 $\Delta i \zeta \eta \mu \iota$, " I seek," retains the long characteristic vowel in the passive form, contrary to the analogy of the conjugation in $\mu \iota$.

Δίω, "I fear," "fly;" δίομαι, "I scare," "terrify," both in use only with epic writers. Hence are deduced the perfect, δέδια, "I fear," in epic also δείδια; plural, without a connecting vowel, δείδιμεν, δείδιτε, δειδίασι; imperative, δείδιθι; infinitive, δειδιέναι, epic δείδιμεν; participle, δειδιώς, genitive, -ότος and -ῶτος; third person plural of the imperfect, εδείδισαν. The common language has the present, δείδω; future, δείσομαι; first aorist, ἔδεισα, epic ἔδδεισα; perfect, δέδοικα, with a present signification.

 Δ οκέω, "I appear," "seem," from Δ OK Ω , future, δόξω, &c.; perfect, with a passive form, δέδογμαι, "I have appeared." The regular formation, δοκήσω, &c., is more rare.

ΔΡΑΩ, see Διδράσκω.

 Δ ύναμαι, " I am able," second person, δύνασαι (not δύνη); imperfect, ήδυνάμην, conjugated like $\emph{"τσταμαι}$; future, δυνήσομαι; first aorist, έδυνήθην and έδυνάσθην; perfect, δεδύνημαι.

 $\Delta \acute{v}\omega$, "I cover," future, $\delta \acute{v}\sigma\omega$; first aorist, $\check{\epsilon}\delta v\sigma\alpha$; first aorist passive, $\check{\epsilon}\delta \acute{v}\theta\eta\nu$. The perfect, $\delta \acute{\epsilon}\delta \bar{v}\kappa\alpha$, and the second aorist, $\check{\epsilon}\delta v\nu$; infinitive, $\delta \bar{v}\nu\alpha\iota$, epic $\delta \acute{v}\mu\epsilon\nu\alpha\iota$; participle, $\delta \acute{v}\varsigma$, have, like the middle, whose forms are regular, the signification, "to immerse one's self," "to inwrap one's self."

E.

"Εγείρω, " I wake" or " arouse," regular in most of its forms, perfect, ἐγήγερκα (with the Attic reduplication). The middle, ἐγείρομαι, " I awake," syncopates the second aorist, ἠγρόμην (for ἡγερόμην); infinitive, ἐγρέσθαι. Το this middle the perfect ἐγρήγορα (for ἐγήγορα) belongs

in signification, besides the epic accessory forms $\dot{\epsilon}\gamma\rho\dot{\eta}\gamma\rho\rho\theta\epsilon$ and $\dot{\epsilon}\gamma\rho\eta\gamma\dot{\rho}\rho\theta a\sigma\iota$ (as the second and third persons plural), and the infinitive, $\dot{\epsilon}\gamma\rho\eta\gamma\dot{\rho}\rho\alpha\iota$.

"Eδω, "I eat," used in this form only with the epic writers and Ionians, besides the perfect, $\xi\delta\eta\delta\alpha$ (with the Attic reduplication), and the future, $\xi\delta\omega\mu$ (for $\xi\delta\sigma\tilde{\nu}\mu$). Prose writers make use of $\xi\sigma\theta$ as a present, and attach to it forms from $\xi\delta\omega$, $E\Delta E\Omega$: perfect, $\xi\delta\eta\delta\delta\kappa\alpha$ ($\eta\delta\kappa\kappa\alpha$, by change of vowel $\eta\delta\delta\kappa\alpha$, with the Attic reduplication $\xi\delta\eta\delta\delta\kappa\alpha$); perfect passive, $\xi\delta\eta\delta\epsilon\sigma\mu\alpha$; first aorist passive, $\eta\delta\epsilon\sigma\eta\nu$. As second arist active, $\xi\phi\alpha\gamma\nu$; infinitive, $\phi\alpha\gamma\epsilon\bar{\nu}\nu$.

'Εζομαι, " I sit," future, ἐδοῦμαι.

'Εθέλω and θέλω, " I am willing," future, ἐθελήσω and θελήσω, &c. 'Εθω, " I am wont," only with epic writers, together with the perfect

middle $\varepsilon \iota \omega \theta \alpha$, Ionic $\varepsilon \omega \theta \alpha$, in the same signification.

 $EI\Delta\Omega$, an obsolete form with the signification "I see," "perceive," in epic yet used as a passive, εἴδομαι, "I am seen," "appear," "seem," besides the agrist εἰσάμην or ἐεισάμην. The primitive form is IΔΩ: second agrist, εἶδον, epic also without augment, ἴδον; subjunctive, ἴδω; optative, ἴδοιμι; imperative, ἴδε; infinitive, ἰδεῖν; participle, ἰδών; second agrist middle, εἰδόμην, ἰδόμην, in the same signification. The perfect olda ("I have perceived" or " seen into," i. e., "I know"), which belongs thereto, is anomalous in formation and conjugation (vid. page 166); second agrist subjunctive, εἶδω; optative, εἶδείην; imperative, ἴσθι; infinitive, εἰδέναι, epic, Ionic ἰδμέναι; participle, εἰδώς, νῖα, ός, &c.; pluperfect, $\eta \delta \varepsilon \iota \nu$, epic $\eta \delta \varepsilon \alpha$, Attic $\eta \delta \eta$ (formed from the root $\varepsilon \iota \delta$ with an augment); second person, ἤδεις and ἤδεισθα, also ἤδησθα; third person, $\mathring{\eta}\delta\varepsilon\iota$, epic $\mathring{\eta}\delta\varepsilon\varepsilon$ and $\mathring{\eta}\delta\varepsilon\varepsilon\nu$; dual, $\mathring{\eta}\delta\varepsilon\iota\tau o\nu$ or $\mathring{\eta}\sigma\tau o\nu$; third person, ήδείτην or ήστην; plural, ήδειμεν or ήσμεν; ήδειτε or ήστε; ήδεσαν or ήσαν. Epic collateral forms of this pluperfect are, first person, ἡείδειν: second persons, ηείδεις or ηείδης; third person, ηείδει, ηείδη, or ηείδε. As future to οἶδα stands εἴσομαι, " I shall know."

Εἴκω, "I am like," besides the future εἴξω, usual only in the older language. The common language has the perfect middle, ἔοικα, Ionic οἶκα; first person plural, ἐοίκαμεν and ἔοιγμεν, in the present signification; participle, ἐοικώς, Ionic οἶκώς, Attic εἶκώς (which is always used by the Attics for the signification probable, reasonable; while ἐοικώς in Attic only signifies similar); pluperfect, ἑώκειν. Epic collateral forms without a connecting vowel are ἔἶκτον and ἐἶκτην, as third person dual of the perfect and pluperfect, and ἤἴκτο or ἔἴκτο, as third person singular of the pluperfect with a passive form.

*Eἴλω and εἰλέω, Attic εἰλέω, "I press," future, εἰλήσω, &c. Epic writers adopt forms from the root ΈΛΩ, as, first aorist, ἔλσα; infinitive,

έλσαι or ἐελσαι; participle, ἐλσας; perfect passive, ἐελμαί; second aorist passive, ἐάλην or ἑάλην, and as third person singular pluperfect passive, ἑάλητο.

Εἴμαρται, see ΜΕΙΡΟΜΑΙ.

Είπεῖν, " to say," used only as an aorist; indicative, είπου; subjunctive, είπω; optative, είποιμι; imperative, είπϵ, in the plural, besides είπεετε, also ϵσπετε; participle, είπων. Besides these a first aorist also είπα, particularly usual in the imperative, είπον, είπανω, &c.

Εἴρω, "I say," as a present only in epic; future, ἐρέω, Attic ἐρῶ; perfect, εἴρηκα; perfect passive, εἴρημαι; future, εἰρήσομαι (with a middle form and a passive signification); first aorist passive, εἰρήθην Ionic, ἐρρήθην Attic; infinitive, ρηθῆναι; participle, ρηθείς; future, ρηθήσομαι; from a root PEΩ.

Εἴρω, "I connect together," perfect passive, ἔερμαι; pluperfect passive, ἔερμην.

 $E i\omega\theta\alpha$, see $i\theta\omega$.

Έλαύνω and ἐλάω, "I drive," future, ἐλἄσω, Attic ἑλῶ, ἐλᾳς, ἐλᾳ, &c.; infinitive, ἐλᾳν; first aorist, ἤλἄσα; perfect, ἐλήλὰκα; perfect passive, ἐλήλὰμαι, third person plural epic, ἐληλάδαται for ἐλήλανται; first aorist passive, ἤλἄθην.

ΕΛΕΥΘΩ, ΕΛΥΘΩ, ΕΛΘΩ, see *Ερχομαι.

* Έλπομαι, " I hope," perfect middle, ἔολπa; pluperfect, ἐωλπειν.

'ΕΛΩ, see Αἰρέω.

ΕΝΕΓΚΩ, ΕΝΕΙΚΩ, see Φέρω.

*Ένέπω, also ἐννέπω, "I relate," "tell," second aorist, ἔνισπον; subjunctive, ἐνίσπω; optative, ἐνίσποιμι; imperative, ἔνισπε ; infinitive, ἐνισπεῖν; future, ἐνισπήσω and ἐνίψω. From it must be distinguished ἐνίπτω or ἐνίσσω, "I chide," "address harshly," to which the double form of the second aorist belongs, namely, ἡνίπαπον and ἐνένῖπον.

*' $\text{E}\nu\acute{\eta}\nu o\theta \varepsilon$, "is or lies thereon," an old perfect form, with the signification of the present and aorist, used only in composition, as, $\dot{\epsilon}\pi\epsilon\nu\acute{\eta}\nu o\theta \varepsilon$ and the like, formed from an obsolete root, ' $\text{E}\text{N}\Theta\Omega$, by the insertion of o, or from ' $\text{E}\text{N}\Theta\Omega$ by change of the vowel, and in both cases with the Attic reduplication.

*'Ενίπτω, see under 'Ενέπω.

**Eurupu, " I dress," in the present formed regularly like δείκυυμι, takes an augment only in the perfect; future, $\xi\sigma\omega$ and $\xi\sigma\sigma\omega$; first aorist, $\xi\sigma\sigma\alpha$; infinitive, $\xi\sigma\alpha\iota$; perfect passive, $\varepsilon l\mu\alpha\iota$, and in compounds also $\xi\sigma\mu\alpha\iota$; pluperfect passive, $\varepsilon l\mu\eta\nu$; second person, $\varepsilon l\sigma\sigma$ and $\xi\sigma\sigma\sigma$; third person, $\xi\sigma\tau\sigma$ and $\xi\varepsilon\sigma\tau\sigma$ (from $\xi\sigma\mu\eta\nu$, $\xi\xi\sigma\mu\eta\nu$).

*' $\Xi\pi\alpha\nu\rho\epsilon\bar{\nu}$, "to enjoy," as second a orist infinitive, from the indicative, $\dot{\epsilon}\pi\eta\bar{\nu}\rho\rho\nu$; subjunctive, $\dot{\epsilon}\pi\alpha\dot{\nu}\rho\omega$; second a orist middle, $\dot{\epsilon}\pi\eta\nu\rho\dot{\rho}\mu\eta\nu$;

first agrist middle, $\dot{\epsilon}\pi\eta\nu\rho\dot{\mu}\eta\nu$; future, $\dot{\epsilon}\pi\alpha\nu\rho\dot{\eta}\sigma\sigma\mu\alpha\iota$. The present is $\dot{\epsilon}\pi\alpha\nu\rho\dot{\iota}\sigma\kappa\omega$, of rare occurrence.

'Επίσταμαι, " I know," imperfect, $\mathring{\eta}$ πιστάμην (like ἴσταμαι); future, ἐπιστήσομαι; first aorist, $\mathring{\eta}$ πιστήθην.

**Epa, "I am occupied," "am about something," takes $\varepsilon\iota$ in prefixing the augment of the imperfect, $\varepsilon\iota \pi \sigma \nu$; second aorist, $\varepsilon\sigma\pi \nu$; subjunctive, $\sigma\pi\tilde{\omega}$; infinitive, $\sigma\pi\varepsilon\tilde{\iota}\nu$ (used only in compounds). The middle $\varepsilon\pi \nu \mu \iota \iota$, "I follow," is also much used in prose; imperfect, $\varepsilon\iota \pi \nu \iota \iota \iota \iota$, future, $\varepsilon\iota \nu \iota \iota \iota$ second aorist, $\varepsilon\iota \tau \iota \iota \iota \iota$ subjunctive, $\sigma\pi\tilde{\iota}\iota \iota \iota$ and $\varepsilon\iota \iota \iota$ optative, $\sigma\pi \iota \iota \iota \iota$ and $\varepsilon\iota \iota \iota$ imperative, $\sigma\pi \iota \iota \iota$ and $\varepsilon\iota \iota \iota$ infinitive, $\sigma\pi \iota \iota \iota$ and $\varepsilon\iota \iota$ infinitive, $\sigma\pi \iota \iota \iota$ and $\varepsilon\iota \iota$ infinitive, $\sigma\pi \iota \iota$ and $\varepsilon\iota \iota$ infinitive, $\sigma\pi \iota \iota$ and $\varepsilon\iota \iota$ infinitive, $\sigma\pi \iota \iota$ infinitive, $\sigma\pi \iota$ infinitive, $\sigma\pi \iota \iota$ infinitive, $\sigma\pi \iota \iota$ infinitive, $\sigma\pi \iota \iota$ infinitive, $\sigma\pi \iota \iota$ infinitive, $\sigma\pi \iota$ infinitive,

'Εράω, " I love," has, besides the present, only the imperfect, ἤρων, with an active form. The remaining tenses have a passive form, but are used in an active sense, as, first aorist, ἤράσθην; future, ἐρασθήσομαι. The present ἐρῶμαι alone has also a passive signification. A poetic collateral form with an active signification is ἔραμαι; first aorist, ἤρασάμην.

ΈΡΓΩ and ἔρδω, see Ῥέζω.

Έρομαι, "I ask," occurs in the general language only as an aorist, namely, ἡρόμην, ἡρετο, to which the remaining moods must also be added, although the infinitive is accented ἔρεσθαι as well as ἐρέσθαι-Future, ἐρήσομαι. All deficiency is supplied by ἐρωτάω. The Ionians have, instead of it, the present εἴρομαι, imperfect εἰρόμην, future εἰρήσομαι.

Έρρω, " I go away," future, ἐρρήσω; first aorist, ἤρρησα.

'Ερυθαίνω, also ἐρεύθω, " I make red," future, ἐρύθησω; first aorist, ἠρύθηνα and ἤρευσα; perfect, ἠρύθηκα.

*'Ερύκω, "I keep back," future, ἐρύξω; first aorist, ἔρυξα (rare); more usual, second aorist, ἠρύκακον.

Έρχομαι, "I gο," forms from ΈΛΕΥΘΩ the future ἐλεύσομαι or ἐλευσοῦμαι; second aorist, ἤλυθον, Attic ἤλθον, Doric ἤνθον; infinitive, ἐλθεῖν; imperative, ἐλθέ, &c.; perfect, ἐλήλυθα, epic also εἰλήλουθα.

'Εσθίω, " I eat," see Έδω.

Εύδω, καθεύδω, "I sleep," future, εύδήσω, καθευδήσω; imperfect, ἐκάθευδον, more rarely καθηῦδον and καθεῦδον.

Εὐρίσκω, "I find," from EΥΡΩ; second aorist, εὐρον; imperative, εὐρέ; future, εὐρήσω; perfect, εὔρηκα; perfect passive, εὔρημαι; first aorist passive, εὐρέθην; aorist middle, εὐρόμην and εὐράμην.

Έχθομαι, " I am hated," future, έχθήσομαι; perfect, ήχθημαι.

Έχω, "I have," future, εξω and σχήσω; second agrist, έσχου; infin-

itive, $\sigma\chi\epsilon\tilde{\iota}\nu$; subjunctive, $\sigma\chi\tilde{\omega}$; optative, $\sigma\chi\circi\eta\nu$; imperative, $\sigma\chi\dot{\epsilon}$, and also $\sigma\chi\dot{\epsilon}\varsigma$ (for $\sigma\chi\dot{\epsilon}\theta\iota$, according to the conjugation in $\mu\iota$); perfect, $\dot{\epsilon}\sigma\chi\eta\kappa\alpha$. Passive future, $\sigma\chi\epsilon\theta\dot{\eta}\sigma\sigma\mu\alpha\iota$. Middle, future, $\tilde{\epsilon}\xi\sigma\mu\alpha\iota$ and $\sigma\chi\dot{\eta}\sigma\sigma\mu\alpha\iota$; second aorist, $\dot{\epsilon}\sigma\chi\dot{\phi}\mu\eta\nu$. From the root $\Sigma X\Omega$, whence the aorist is borrowed, a new present is formed, with the prefix ι , namely, $\iota\sigma\chi\omega$, " I hold or keep," to which also the future $\sigma\chi\dot{\eta}\sigma\omega$ belongs in signification.

The following, as compounds of $\xi \chi \omega$, must be adduced on account of certain irregularities:

- ἀνέχομαι, " I endure," takes a double augment; as, imperfect, ἠνειχόμην; second aorist, ἠνεσχόμην.
- 2. ἀμπέχω, "I wrap up," imperfect, ἀμπεῖχον; future, ἀμφέξω; second aorist, ἤμπισχον; infinitive, ἀμπισχεῖν. Middle, ἀμπέχομαι or ἀμπισχνοῦμαι, "I have on;" future, ἀμφέξομαι; second aorist, ἤμπισχόμην.
- 3. ὑπισχνούμαι, "I promise," future, ὑποσχήσομαι; second aorist, ὑπεσχόμην; imperative, from the passive, ὑποσχέθητι; perfect, ὑπέσχημαι.

Έψω, " I boil," future, έψήσω, &c.; verbal adjective, έφθός and έψη-τός, έψητέος.

\mathbb{Z} .

 $Z\acute{a}\omega$, "I live," takes, in contraction, η instead of a, as, second persons $\zeta \tilde{\eta} \varepsilon$; third person, $\zeta \tilde{\eta}$, &c.; infinitive, $\zeta \tilde{\eta} \nu$. Imperative, $\zeta \tilde{\eta} \theta \iota$ (according to the conjugation in $\mu \iota$); imperfect, $\xi \zeta \omega \nu$, $\xi \zeta \eta \varepsilon$, &c.

Ζεύγνυμι, " I join," future, ζεύξω, &c.; second aorist passive, ἐζύγην. Ζώννυμι, " I gird," future, ζώσω, &c.; perfect passive, ἐζωσμαι; first aorist passive, ἐζώσθην.

H.

'Ημαι, " I sit." In prose, the compound κάθημαι, which generally takes the augment in the preposition, is more usual; imperfect, ἐκαθήμην, and also forms peculiar moods; as, subjunctive, κάθωμαι; optative, καθοίμην; imperative, κάθησο (also κάθον, for κάθεσο, with the σ dropped). As varieties of dialect, the collateral forms of the third person plural, ἤνται and ἤντο, are to be observed, which in Ionic are ἕαται, ἕατο, and in epic εἵαται, εἵατο.

θ.

ΘΑΝΩ, see θνήσκω.

Θάπτω, "I bury," forms, from the root ΘΑΦΩ, future, ϑ άψω; first aorist, $\xi\theta$ αψα; perfect, τ έταφα; perfect passive, τ έθαμμαι; first aorist passive, $\xi\theta$ άφθην; second aorist passive, ξ τάφην, and so on. From this

is to be distinguished the obsolete form $\Theta A \Phi \Omega$, " I am astonished," from which $\tau \epsilon \theta \eta \pi a$, as a perfect middle, with a present signification, and $\epsilon \tau a \phi o \nu$, as a second agrist, occur in the poets.

Θέω, "I run," future, ϑεύσομαι or ϑευσοῦμαι; the remaining tenses are supplied by the forms of τρέχω.

 Θ ιγγάνω, " I touch," forms, from ϑ ίγω, future, ϑ ίξω and ϑ ίξομαι; second aorist, ξ θιγον.

Θνήσκω, "I die," forms, from ΘΑΝΩ, second aorist, ξθανον; future, θανοῦμαι; perfect, τέθνηκα (by transposition of the radical letters), besides the syncopated forms, first person plural, τ έθναμεν; third person plural, τ εθνᾶσι; optative, τ εθναίην; imperative, τ εθναθι; infinitive, τ εθνάναι; participle, τ εθνηκώς, together with τ εθνεώς, τ εθνηώς, τ εθνειώς. From the perfect is formed a future, τ εθνήξω and τ εθνήξομαι, in frequent use with the Attics.

Θορέω and ΘΟΡΩ, see θρώσκω.

Θρέφω, see Τρέφω.

Θρέχω, see Τρέχω.

Θρόπτω, " I bruise," future, θρύψω, &c. ; second agrist passive, $\epsilon \tau \rho b$ φην.

*Θρώσκω, "I spring," forms, from ΘΟΡΩ, second aorist, ἔθορον; future, θοροῦμαι.

ΘΥΦΩ, see Τύφω.

Θύω, " I sacrifice," future, θύσω, &c.; first agrist passive, ἐτύθην.

I.

ΊΔΩ, see Είδω.

"Ίζω, καθίζω, "I seat," "make to sit," future, lζήσω, καθιζήσω, or καθιω (for καθίσω); first aorist, kκάθισα.

Ίκυέομαι, more rarely ἴκω, "I come," future, ἵξω; usual, ἵξομαι; first aorist, ἔξα; usual, second aorist, ἔξον; second aorist middle, ἐκόμην; perfect, ἔγμαι. In prose, the compound ἀμφικνέομαι is alone used.

Ἰλάσκομαι, "I propitiate," "appease," future, ἐλάσομαι, epic ἐλάσσομαι (from the root ἐλάομαι or ἔλαμαι, which are still used in single forms with the epic writers); first aorist, ἐλασάμην. Of the active, ἐλάω and ἔλημι, "I am propitious," an imperative, ἔληθι; and of the perfect a subjunctive, ἐλήκω; optative, ἐλήκοιμι; occur with the epic writers.

Ίπταμαι, see πέτομαι.

K.

*ΚΑΔΩ, a primitive for the derivation of several verbal forms: 1. for καίνυμαι, "I am distinguished," "excel," perfect, κέκασμαι; pluperfect, ἐκεκάσμην: 2. for κήδω, "I trouble," future, κεκαδήσω; second agrist

infinitive, κεκαδεῖν; participle, κεκαδών. Middle, κήδομαι, "I am troubled," future, κεκαδήσομαι; perfect, κέκηδα, with a present signification.

3. For χάζω or χάζομαι, "I give way," second aorist, κεκαδόμην, besides the regular ἐχασάμην or ἐχασσάμην.

Καθέζομαι, καθεύδω, κάθημαι, καθίζω, see ἔζομαι, εὕδω, ήμαι, ἵζω. Καίννμαι, see ΚΑ $\Delta\Omega$.

Καίω, "I burn," Attic κάω, with long α , and without contraction; future, καύσω; first aorist, ἔκαυσα; perfect, κέκαυκα; perfect passive, κέκαυμαι; first aorist passive, ἐκαύθην; second aorist passive, ἐκάην. Besides the given form of the first aorist, must be observed the double epic form ἔκηα and ἔκεια, and the Attic ἔκεα, all formed without σ ; subjunctive, κήω; optative, κήαιμι; imperative, κεῖον; infinitive, κῆαι; participle, κείας. Also in epic ἐκηάμην and ἐκειάμην occur in the middle form.

Καλέω, "I call," future, καλέσω, Attic καλῶ; first aorist, ἔκαλεσα; perfect, κέκληκα; first aorist passive, ἕκλήθην; perfect passive, κέκλημαι, "I am named," "I am called;" optative, κεκλήμην, κέκληο, &c.; future passive, κληθήσομαι; third future passive, κεκλήσομαι. Middle, in the same signification with the active, future, καλοῦμαι (for καλέσομαι); first aorist, ἐκαλεσάμην.

Κάμνω, " I grow weary," from ΚΑΜΩ; second agrist, ἔκαμον; future, καμοῦμαι; perfect, κέκμηκα; participle, κεκμηκώς, epic κεκμηώς.

Κεῖμαι, "I lie," second person, κεῖσαι, &c.; subjunctive, κέωμαι, κέη, &c.; optative, κεοίμην; imperative, κείσο; infinitive, κεῖσθαι; participle, κείμενος; imperfect, ἐκείμην, ἔκεισο, &c.; future, κείσομαι; epic and Ionic collateral forms of the third person plural present are κείσται and κέαται for κεῖνται. In composition with prepositions, the accent recedes in the indicative to the preposition; but in the infinitive it remains on the root; as, κατάκειμαι, but κατακεῖσθαι.

Κεράννυμι, " I mingle," from κεράω, which is still found in the epic language; future, κεράσω, Attic κερῶ; first aorist, ἔκερᾶσα, epic κέρασα, also ἔκρησα; perfect, κεκρᾶκα; perfect passive, κέκρᾶμαι and κεκέρασμαι; first aorist passive, ἐκρᾶθην and ἐκερᾶσθην.

Κερδαίνω, " I gain," future, κερδάν $\tilde{\omega}$ and κερδήσ ω ; first aorist, ἐκέρδηνα, ἐκέρδ $\tilde{\alpha}$ να, and ἐκέρδησα.

Κήδω, see ΚΑΔΩ.

Κίρνημι, an epic collateral form of κεράννυμι, which see.

Κιχάνω, "I reach," "overtake," subjunctive, $\kappa\iota\chi\tilde{\omega}$, epic $\kappa\iota\chi\epsilon\dot{\omega}$; optative, $\kappa\iota\chi\epsilon\dot{\iota}\eta\nu$; infinitive, $\kappa\iota\chi\dot{\eta}\nu\alpha\iota$; participle, $\kappa\iota\chi\epsilon\dot{\iota}\varsigma$; third person dual of the imperfect, $\kappa\iota\chi\dot{\eta}\tau\eta\nu$, all formed from KIXHMI; future, $\kappa\iota\chi\dot{\eta}-\sigma\omega$ and $\kappa\iota\chi\eta\sigma\sigma\mu\alpha\iota$; second agric, ξκιχον.

. Κίχρημι, see Χράω.

Κλάζω, " I sound," future, κλάγξω; first aorist, ἔκλαγξα; perfect middle, κέκληγα; second aorist, ἔκλαγον.

Κλαίω, "I weep," Attic κλάω, with long a, and without contraction; future, κλαύσομαι or κλαυσοῦμαι; first aorist, ἔκλαυσα; perfect, κέκλαυκα. The future κλαιήσω or κλαήσω is more rare.

* $K\lambda \dot{\nu}\omega$, " I hear," imperative, $\kappa\lambda \tilde{\nu}\theta\iota$ and $\kappa \dot{\epsilon}\kappa\lambda \check{\nu}\theta\iota$.

Κορέννυμι, " I satisfy," future, κορέσω; first aorist, ἐκόρεσα; perfect, κεκόρηκα; perfect passive, κεκόρεσμαι, Ionic and epic κεκόρημαι.

*Κορύσσω, " I arm," perfect passive, κεκόρυθμαι.

Κράζω, "I cry," perfect middle, κεκρᾶγα; first person plural, κέκραγμεν; imperative, κέκραχθι; third future passive, κεκράξομαι; second aorist, ἔκρᾶγον.

Κρεμάννυμι, " I suspend," passive, κρεμάννυμαι, " I am suspended," and as a middle, " I suspend myself;" κρέμαμαι (like ἴσταμαι), " I hang," to which are joined, subjunctive, κρέμωμαι; optative, κρεμαίμην; future active, κρεμάσω, Attic κρεμῶ, ᾶς, ᾶ, &c. The aorist passive ἐκρεμάσθην is common to the passive, middle, and intransitive; but the future passive κρεμασθήσομαι belongs only to κρεμάννυμαι, since κρέμαμαι has a peculiar future, κρεμήσομαι, " I shall hang," " hover."

Κτείνω, "I kill," root KTE, and, by changing the vowel, KTA; future, $κτεν\ddot{\omega}$, Ionic κτανέω; first aorist, ἔκτεινα; second aorist, ἔκτανον, besides epic ἔκταν, ας, α (formed according to the conjugation in μι, as, ἔδραν, from διδράσκω); third person plural, ἔκταν for ἔκτασαν; subjunctive, $κτ\ddot{\omega}$; infinitive, κτάναι, κτάμεναι, κτάμενα; participle, κτάς; perfect, ἔκτακα; perfect middle, ἔκτονα; first aorist passive, ἔκτάθην or ἔκτάνθην, besides the poetic form ἔκτάμην as passive to the second aorist ἔκταν.

Κυνέω, " I kiss," future, κυνήσομαι or (from ΚΥΩ) κύσω; first aorist, ἔκὖσα.

Λ .

Λαγχάνω, " I receive by lot" or "fate," root ΛΑΧΩ and ΛΗΧΩ, future, λήξομαι; second aorist, ξλαχον; perfect, εἶληχα or λέλογχα (sometimes called a perfect middle), as from ΛΕΓΧΩ.

Λαμβάνω, "I take," root ΛΑΒ Ω and ΛΗΒ Ω , future, λήψομαι; second aorist, ἔλαβον; perfect, εἴληφα; perfect passive, εἴλημμαι; first aorist passive, εἰλήφθην; second aorist middle, ἐλαβόμην. The Ionians form λελάβηκα, and, from ΛΑΜΒ Ω , the future λάμψομαι, first aorist passive ἐλάμφθην, perfect passive λέλαμμαι, first aorist middle ἐλαμψάμην.

Λανθάνω, more rarely λήθω, "I am concealed," future, λήσω; second aorist, $\check{\epsilon}\lambda\alpha\theta$ ον; perfect middle, $\lambda\check{\epsilon}\lambda\eta\theta\alpha$. Middle, $\lambda\alpha\nu\theta$ άνομαι, more rarely λήθομαι, "I forget," future, λήσομαι; second aorist, $\check{\epsilon}\lambda\alpha\theta$ όμην; perfect passive, $\lambda\check{\epsilon}\lambda\eta\sigma\mu\alpha\iota$.

Αἄκέω or λάσκω, "I resound," second aorist, ἔλακον; future, λἄκήσομαι; perfect, λέλᾶκα and λέληκα.

Αέγω: 1. "I say," forms no perfect active in this signification, but uses instead of it εἰρηκα (see εἰρω), otherwise wholly regular; future, λέξω; first aorist, ἔλεξα; perfect passive, λέλεγμαι; first aorist passive, ἐλέχθην. 2. "I gather," future, λέξω, &c.; perfect, εἴλοχα; perfect passive, εἴλεγμαι; second aorist passive, ἐλέγην; second future passive, λέγησομαι. 3. Middle, "I lay myself down," future, λέξομαι; first aorist, ἐλεξάμην; third person singular, second aorist, λέκτο, without a connecting vowel. $\Delta ι$ αλέγομαι, "I converse," perfect, δίειλεγμαι; first aorist, διελέχθην. Hence it unites in itself the forms given under 1 and 2.

ΛΗΒΩ, see Λαμβάνω.

Λήθω, see Λανθάνω.

ΛΗΧΩ, see Λαγχάνω.

Λούω, "I wash." In this verb the Attics almost invariably contract the connecting vowel of the termination with the ov; as, έλου, third person singular of the imperfect; έλουμεν, first person plural. Present passive, λοῦμαι, &c.; infinitive, λοῦσθαι.

M.

*Maío μ a ι , see MA Ω .

MAKΩ, " I bleat," From this obsolete primitive form there remain only the second agrist $\xi\mu\alpha\kappa\sigma\nu$, and the perfect $\mu\xi\mu\eta\kappa\alpha$, participle $\mu\xi\mu$ - $\check{\alpha}\kappa\nu\check{\iota}\alpha$, which are associated with the common present $\mu\eta\kappa\acute{\alpha}o\mu\alpha\iota$.

Maνθάνω, "I learn," from MAΘΩ, second aorist, ξμαθον; future, μαθήσομαι; perfect, μεμάθηκα.

*Máρναμαι, " I fight," usual only in the present and imperfect; optative, $\mu a \rho v o (\mu \eta v)$.

Μάχομαι, " I fight," future, μαχέσομαι and μαχήσομαι, Attic μαχουμαι; first aorist, ἐμαχεσάμην; perfect, μεμαχέσμαι and μεμάχημαι.

*Μειρομαι, " I obtain," from the root ΜΕΡΩ, perfect middle, ἔμμορα; perfect passive, εἴμαρμαι. Hence εἴμαρται, " it is ordained by fate."

Mέλλω, " I am about," "am to come," imperfect, ἤμελλον, with the temporal augment; future, μελλήσω, &c.

Mέλω, "I concern," "give concern to," "lie at the heart of," is mostly used in the active form only, as an impersonal, μέλει; future, μελήσει,

&c.; perfect epic, μέμηλε; middle, μέλομαι, " I am concerned;" future, μελήσομαι; first aorist, ἐμελήθην.

Μέμβλωκα, see ΜΟΛΩ.

Μένω, "I remain," perfect, μεμένηκα; perfect middle, μέμονα.

Μίγνυμι, also μίσγω, "I mix," future, μίξω; first aorist, ξ μιξα; perfect passive, μέμιγμαι; first aorist passive, $\dot{\epsilon}$ μίχθην; second aorist passive, $\dot{\epsilon}$ μίγην.

Μιμνήσκω, "I remind," from MNAΩ, future, μνήσω, &c. Middle, μιμνήσκομαι, "I remember," "mention;" first aorist, ἐμνήσθην; future, μνησθήσομαι; perfect, μέμνημαι, "I am mindful of," "think of," "remember;" subjunctive, μέμνωμαι; optative, μεμνήμην and μεμνώμην; to which is joined the third future passive, μεμνήσομαι, "I shall ever bear in mind."

*MOA Ω , "I go," future, $\mu o \lambda o \tilde{\nu} \mu a \iota$; second a orist, $\tilde{\epsilon} \mu o \lambda o \nu$; perfect, $\mu \epsilon \mu \delta \lambda \omega \kappa a$ (formed from MOA Ω by a transposition of the radical letters, therefore properly $\mu \epsilon \mu \lambda \omega \kappa a$, and by the insertion of β). The usual present thereto is $\beta \lambda \omega \sigma \kappa \omega$.

*Μυκάομαι, " I bellow," second aorist, ἔμῦκον; perfect, μέμῦκα; from ΜΥΚΩ.

N.

*Nαίω, " I dwell," future, νάσσομαι; first aorist middle, ἐνασσάμην; first aorist passive, ἐνάσθην; perfect passive, νένασμαι. The first aorist active, ἔνασσα, has the transitive signification, " I bring into a dwelling."

Nάσσω, "I stuff," future, νάξω; first aorist, ἔναξα; perfect passive, νένασμαι.

Νέμω, "I distribute," future, νεμ $\tilde{\omega}$ and νεμ $\tilde{\eta}\sigma\omega$; first acrist, ἔνειμα; perfect, νενέμηκα; first acrist passive, ἐνεμ $\tilde{\eta}\theta\eta\nu$ and ἐνεμέ $\theta\eta\nu$.

Νέω, " I swim," future, νεύσομαι and νενσοῦμαι; first aorist, ἔνενσα, &c.

Nίζω, "I wash," borrows its tenses from νίπτω, future, νίψω, &c.

0.

 * Οζω, " I smell," "emit an odour," future, ὀζήσω; perfect middle, δδωδα, with the reduplication, and a present meaning.

Οἴγω and οἴγννμι, usually ἀνοίγννμι, "I open," imperfect, ἀνέωγον; first aorist, ἀνέωξa; infinitive, ἀνοῖξaι; perfect, ἀνέωχa; perfect middle, ἀνέωγa, with an intransitive signification, "I stand open." Epic writers generally use only the temporal, not the syllabic, augment, and ω is then changed into ω i; thus, first aorist, ω iξa.

Οίδα, see Είδω.

Οἴομαι or οἴμαι, "I think," second person, οἴει; imperfect, ὡόμην, also ϣμην; future, οἰήσομαι; first aorist, ψήθην; infinitive, οἰηθῆναι. Epic writers lengthen the diphthong, and say ὀΐομαι, or, with an active form, ὀΐω, and form the remaining tenses to it regularly; as, first aorist middle, ὡῦσάμην; first aorist passive, ὡΐσθην.

Οἴχομαι, " I depart," or " am gone," future, οἰχήσομαι; perfect, ὅχημαι; or, in an active form with ω, οἴχωκα.

ΟΙΩ, see οἴομαι and φέρω.

'Ολισθαίνω or ὀλισθάνω, "I slide," future, ὀλισθήσω; second aorist, ὅλισθον.

 * Ολλυμι, "I destroy," from ΟΛΩ, future, δλέσω, Attic δλ $\tilde{\omega}$; first aorist, ὅλεσα; perfect, ὁλώλεκα. Middle, ὅλλυμαι, "I perish;" future, ολοῦμαι; second aorist, ἀλόμην. The perfect middle ὅλωλα has the reduplication.

'Ομνυμι, "I swear," future, ὀμοῦμαι; first aorist, ὅμοσα; perfect, ὀμώμοκα; perfect passive, ὀμώμοσμαι, but in the third person also ὀμώμοται.

'Ομόργνυμι, " I wipe off," future, ὀμόρξω, &c.

'Ονίνημι, " I am of use," forms the present and imperfect like ἴστημι, but the remaining tenses from the primitive ONAΩ; future, ὀνήσω; first aorist, ὄνησα. Middle, ὀνίναμαι, " I have advantage;" second aorist, ὅνάμην, epic and Ionic ὡνήμην; optative, ὀναίμην; infinitive, ὄνασθαι.

* 'Oνομαι, '' I revile,'' present and imperfect like δίδομαι, the rest from ONOΩ; future, ὀνόσομαι; first aorist, ἀνοσάμην; first aorist passive, ἀνόσθην.

'ΟΠΩ, "I see," perfect, $\delta\pi\omega\pi\alpha$; future, $\delta\psi o\mu\alpha\iota$; first aorist passive, $\delta\phi\theta\eta\nu$ (with an active as well as a passive signification); perfect passive, $\delta\mu\mu\alpha\iota$; future, $\delta\phi\theta\eta\sigma o\mu\alpha\iota$.

'Οράω, " I see," imperfect, $\dot{\epsilon}\dot{\omega}\rho\omega\nu$, Ionic $\ddot{\omega}\rho\omega\nu$; perfect, $\dot{\epsilon}\dot{\omega}\rho\alpha\kappa\alpha$; perfect passive, $\dot{\epsilon}\dot{\omega}\rho\alpha\mu\alpha\iota$; first aorist passive, $\dot{\epsilon}\omega\rho\dot{\alpha}\theta\eta\nu$. All the remaining forms are wanting to this verb, and are supplied by those given under $O\Pi\Omega$ and $\dot{\epsilon}\dot{\iota}\dot{\delta}\omega$.

"Ορννμι, " I excite," from $OP\Omega$, future, $\emph{ŏρσω}$; first aorist, $\emph{Δρσα}$; second aorist, $\emph{Δρορον}$, with the reduplication. Middle, $\emph{δρννμαι}$, " I arise;" second aorist, $\emph{Δρόμην}$, or, by rejecting the connecting vowel, $\emph{Δρμην}$; second person, $\emph{Δρσο}$; imperative, $\emph{δρσεο}$ or $\emph{δρσο}$; perfect, $\emph{δρωρεμαι}$; perfect middle, $\emph{δρωρα}$.

'Οσφραίνομαι, " I smell," future, ὀσφρήσομαι; second aorist, ὡσφρόμην, also ὀσφράμην.

'Οφείλω, " I am indebted," " am obliged," " ought," future, ὀφειλήσω, &c. The second aorist ὤφελον is used merely to designate a wish, " oh that!" " would that!" and the more usual present is ὀφλισκάνω; future, ὑφλήσω, &c.

Π.

ΠΑΘΩ, see Πάσχω.

Παίζω, "Ijest," future, $\pi a i \xi o \mu a \iota$ and $\pi a \iota \xi o \tilde{v} \mu a \iota$; first aorist, $\tilde{\epsilon} \pi a \iota \sigma a$; perfect, $\pi \epsilon \pi a \iota \kappa a$; perfect passive, $\pi \epsilon \pi a \iota \sigma \mu a \iota$ and $\pi \epsilon \pi a \iota \gamma \mu a \iota$.

Παίω, "I strike," future, usually $\pi \alpha \iota \dot{\eta} \sigma \omega$, but the remaining tenses regular; first aorist, $\check{\epsilon} \pi \alpha \iota \sigma \alpha$; perfect, $\pi \acute{\epsilon} \pi \alpha \iota \kappa \alpha$; first aorist passive, $\check{\epsilon} \pi \alpha \iota \sigma \theta \eta \nu$.

Πάσχω, " I suffer," from ΠΑΘΩ, second arrist, $\xi \pi a \theta o v$. Perfect middle, $\pi \xi \pi o v \theta a$, from ΠΕΝΘΩ. The form $\pi \xi \pi \eta \theta a$ for the perfect, $\xi \pi \eta \sigma a$ for the first arrist, and $\pi \dot{\eta} \sigma o \mu a v$ for the future, are more rare, and are proper to the poetic language alone. A peculiar Homeric form is $\pi \xi \pi o \sigma \theta \varepsilon$, as second person plural of the perfect.

Πείθω, " I persuade," proceeds regularly in the active, but forms, besides the first aorist ἔπεισα, a second aorist, ἔπιθον (with the epic reduplication πέπιθον), and likewise an epic future, πεπιθήσω. Passive and middle, πείθομαι, the latter voice with the meaning, " I believe," "follow," "obey;" second aorist middle, ἑπιθόμην, with reduplication πεπιθόμην; perfect middle, πέποιθα, " I trust."

Πελάζω, "I make to approach," "bring near," regular up to the epic forms of the second acrist, $\epsilon \pi \lambda \dot{\eta} \mu \eta \nu$ (as middle, according to the conjugation in $\mu \iota$), and the first acrist passive, $\pi \epsilon \lambda \dot{\alpha} \sigma \theta \eta \nu$.

Πέπρωται, see ΠΟΡΩ.

Πέπτω, see Πέσσω.

* $\Pi \epsilon \rho \theta \omega$, "I lay waste," second agrist, $\xi \pi \rho \alpha \theta \sigma \nu$, by transposition of the radical letters, from $\xi \pi \alpha \rho \theta \sigma \nu$.

Πέσσω, πέπτω, " I boil," future, πέψω, &c., from πέπτω.

Πεσεῖν, see π ί π τ ω .

Πετάνννμι, " I spread," future, πετάσω, Attic πετῶ; perfect passive, πέπτἄμαι (for πεπέτασμαι); first aorist passive, ἐπετάσθην.

Πέτομαι, "I fly." From this primitive form, by syncope, we have the second agrist ἐπτόμην, infinitive πτέσθαι, future πετήσομαι (usual form πτήσομαι). According to the conjugation in μ ι are formed the present, πέταμαι and ἵπταμαι; first agrist, ἐπτάμην; second agrist, ἔπτην; infinitive, πτῆναι; participle, πτάς; perfect, πέπτηκα. Besides these, epic writers use the lengthened forms ποτάσμαι, πωτάσμαι, and also ποτέσμαι, the tenses of which are formed regularly; as, perfect, πεπότημαι, &c.

ΠΕΤΩ, see Πίπτω.

Πεύθομαι, see Πυνθάνομαι.

Πήγνυμι, "I fix," future, πήξω, &c.; first agrist passive, ἐπήχθην; second agrist passive, ἐπάχην; perfect middle, πέπηγα, "I stand fast."

Πίμπλημι, "I fill," infinitive, $\pi\iota\mu\pi\lambda\acute{u}\nu a\iota$, formed by reduplication from the root ΠΛΑΩ, wherein μ is inserted to strengthen the syllable. This is frequently rejected by the poets, and also in prose, when in composition an additional μ happens to stand immediately before the reduplication (as, for example, $\dot{\epsilon}\mu\pi\acute{\iota}\pi\lambda\eta\mu\iota$). Future, $\pi\lambda\acute{\eta}\sigma\omega$, &c.; perfect passive, $\pi\acute{\epsilon}\pi\lambda\eta\sigma\mu\iota\iota$; first aorist, $\dot{\epsilon}\pi\lambda\acute{\eta}\sigma\theta\eta\nu$. Besides these are to be observed an epic second aorist middle, $\dot{\epsilon}\pi\lambda\acute{\eta}\mu\eta\nu$ or $\pi\lambda\acute{\eta}\mu\eta\nu$; optative, $\pi\lambda\acute{\epsilon}\dot{\iota}\mu\eta\nu$, with an intransitive signification, "I am full," and a perfect middle, $\pi\acute{\epsilon}\pi\lambda\eta\theta\alpha$, likewise with an intransitive present signification, and derived from an accessory form $\pi\lambda\acute{\eta}\theta\omega$, which is also not unusual as a present.

Πίμπρημι, "I set on fire," infinitive, $\pi\iota\mu\pi\rho\dot{\alpha}\nu\alpha\iota$, proceeds in the present and imperfect like $\emph{"}\sigma\tau\eta\mu\iota$; the remaining forms are from ΠΡΑΩ or $\pi\rho\dot{\eta}\theta\omega$; thus, future, $\pi\rho\dot{\eta}\sigma\omega$, &c.; first aorist passive, $\emph{\'}\epsilon\pi\rho\dot{\eta}\sigma\theta\eta\nu$. Here, also, the μ inserted to strengthen the syllable is omitted when an additional μ stands immediately before the reduplication; as, $\emph{\'}\epsilon\mu\pi\dot{\epsilon}\pi\rho\eta\mu\iota$.

Πίνω, " $I\ drink$," from ΠΙΩ, future, πίομαι; second aorist, ἔπιον; infinitive, πιεῖν, &c.; imperative, πῖθι. All the rest are formed from ΠΟΩ; perfect, πέπωκα; perfect passive, πέπομαι; first aorist passive, ἐπόθην; future passive, ποθήσομαι. The forms πίσω, ἔπισα, have the transitive signification, "to give to drink," to which πιπίσκω is usual as a present.

Πιπράσκω, " I sell," from περάω, future, περάσω; first aorist, ἔπερασα. Then from ΠΡΑΩ, perfect, πέπρακα; perfect passive, πέπραμαι; first aorist passive, ἐπραθην; third future passive, πεπρασομαι.

Πίπτω, "I fall," forms from ΠΕΤΩ the future, πεσοῦμαι; second aorist, ἔπεσον; and from ΠΤΟΩ the perfect, πέπτωκα.

IIIΩ, see Πίνω.

Πλάζω, " I cause to wander," " drive about," future, πλάγξω, &c.

ΠΛΑΩ, πλήθω, see Πίμπλημι.

Πλέω, "I sail," future active, πλεύσω; future middle, πλεύσομαι and πλευσοῦμαι; first acrist active, ἔπλευσα, &c.; perfect passive, πέπλευσμαι; first acrist passive, ἐπλεύσθην.

Πλήσσω, " I strike," future, πλήξω, &c.; second agrist passive, ἐπ-λήγην, but in the compounds ἐπλἄγην. An epic form is the second agrist active, πέπληγον, with the reduplication.

Πλώω, an Ionic accessory form of $\pi \lambda \dot{\epsilon} \omega$, whence a second acrist, $\dot{\epsilon} \pi - \lambda \omega v$, according to the conjugation in $\mu \iota$; participle, $\pi \lambda \dot{\omega} \varsigma$.

Πνέω, "I breathe," future, πνεύσω or πνευσοῦμαι, &c.; first aorist passive, ἐπνεύσθην; perfect passive, *πέπνυμαι, "I possess spirit," "am wise."

Ποθέω, "I long for," future, ποθήσω and ποθέσω, usually ποθέσομαι;

perfect, $\pi \epsilon \pi \delta \theta \eta \kappa \alpha$; perfect passive, $\pi \epsilon \pi \delta \theta \eta \mu \alpha \iota$; first aorist passive, $\dot{\epsilon} \pi \delta \theta \epsilon \sigma \theta \eta \nu$.

Πορεῖν, ἔπορον, " I gave," a defective second a orist with the poets. To the same theme (in the sense of " to distribute") belongs the perfect passive πέπρωται, "it is ordained by fate;" participle, πεπρωμένος.

ΠΟΩ, see Πίνω.

ΠΡΟΩ, see Πορεῖν.

ΠΤΑΩ, see Πετάννυμι, Πέτομαι.

Πτήσσω, " I cower down," future, πτήξω, and the remaining forms regular; perfect participle, πεπτηώς.

ΠΤΟΩ, see Πίπτω.

Πυνθάνομαι, " I learn," from πεύθομαι (poetic), future, πεύσομαι; second aorist, $\dot{\epsilon}\pi\nu\theta\dot{\rho}\mu\eta\nu$; perfect, $\pi\dot{\epsilon}\pi\nu\sigma\mu\alpha\iota$.

P.

'Ρέζω, "I do," future, $\dot{\rho}$ έξω, or, from ΕΡΓΩ, future, $\dot{\epsilon}\rho$ ξω, &c.; perfect middle, $\dot{\epsilon}o\rho\gamma a$.

'Ρέω, " I flow," future, $\dot{\rho}\epsilon\dot{\nu}\sigma\omega$; future middle, $\dot{\rho}\epsilon\dot{\nu}\sigma\rho\mu\alpha$; first aorist active, $\dot{\epsilon}\dot{\rho}\dot{\rho}\epsilon\nu\sigma\alpha$. In the same signification, however, the second aorist $\dot{\epsilon}\dot{\rho}\dot{\rho}\dot{\nu}\eta\nu$ (formed according to the conjugation $\mu\iota$, from a root 'ΡΥΕΩ), with the future $\dot{\rho}\nu\dot{\eta}\sigma\sigma\mu\alpha\iota$ and perfect $\dot{\epsilon}\dot{\rho}\dot{\rho}\dot{\nu}\eta\kappa\alpha$, is more usual.

'Ρέω, " Ι say," see Εἴρω.

'Ρήγννμι, "I rend," future, $\dot{\rho}\dot{\eta}\dot{\xi}\omega$, &c.; second aorist passive, $\dot{\epsilon}\dot{\rho}\dot{\rho}\dot{a}$ γην; perfect middle, $\check{\epsilon}\dot{\rho}\dot{\omega}\gamma a$, with an intransitive signification, "I am rent."

'Pιγέω, " I shudder," future, ριγήσω, &c.; perfect middle, *ἔρρῖγα.

'Pίπτω and $\dot{\rho}\iota \pi \tau \dot{\epsilon} \omega$, " I throw," both forms usual in the present and imperfect; all the rest from the first only; future, $\dot{\rho}\iota\psi\omega$, &c.; second aorist passive, $\dot{\epsilon}\dot{\rho}\dot{\rho}\dot{\epsilon}\phi\eta\nu$.

'Ρυέω, see 'Ρέω.

'Ρώννυμι, "I strengthen," future, $\dot{\rho}\dot{\omega}\sigma\omega$, &c.; perfect passive, ἔρ $\dot{\rho}\omega\sigma$ μαι; imperative, ἔρ $\dot{\rho}\omega\sigma$ ο, "farewell;" first aorist passive, ἐρ $\dot{\rho}\dot{\omega}\sigma\theta$ ην.

Σ.

Σαλπίζω, " I sound a trumpet," future, σαλπίγξω, &c.

Σβέννυμι, " I extinguish," future, σδέσω, &c.; perfect passive, ἔσ-δεσμαι; first aorist passive, ἐσδέσθην. The perfect ἔσδηκα, and the second aorist ἔσδην, infinitive σδῆναι, have the intransitive signification, "to be extinguished," like the passive.

* $\Sigma \varepsilon i \omega$, " I put in motion," first aorist, $\check{\varepsilon} \sigma \sigma \varepsilon v a$, formed without σ ; and, by doubling the σ in annexing the augment, perfect passive, $\check{\varepsilon} \sigma \sigma v \mu a \iota$; first aorist passive, $\check{\varepsilon} \sigma \sigma \check{v} \theta \eta v$.

Σκεδάννυμι, " I scatter," future, σκεδάσω, Attic σκεδῶ, &c.; perfect passive, ἐσκέδασμαι.

Σκέλλω, "I dry up," first aorist, ἔσκηλα (an epic form, as from a root ΣΚΑΛΩ). Middle, σκέλλομαι, "I am dried up;" future, σκλήσομαι. To these, on account of a signification likewise intransitive, the active forms, perfect ἔσκληκα and second aorist ἔσκλην, infinitive σκλῆναι (formed according to the conjugation in $\mu\iota$), also belong.

Σμάω, " I smear," second person, σμῆς, &c.; infinitive, σμῆν; future, σμήσω, &c.; first agrist passive, ἐσμήχθην, from σμήχω.

Σπεῖν, σπέσθαι, see "Επω.

Σπένδω, "I make a libation," future, σπείσω; first aorist, ἔσπεισα; perfect, ἔσπεικα; perfect passive, ἔσπεισμαι; first aorist passive, ἐσπεισθην.

Στερέω, " I deprive," proceeds regularly, but in the passive is the more simple form στερομαι, to which a second agrist ἐστέρην, participle στερείς, and future στερήσομαι belong.

Στορέννυμι, στόρνυμι, and στρώννυμι, "I spread," future, στορέσω and στρώσω; first aorist, ἐστόρεσα and ἔστρωσα; perfect, ἔστρωκα; perfect passive, ἔστρωμαι, more rarely ἐστόρημαι; first aorist passive, ἐτσορέσθην and ἐστρώθην.

* $\Sigma \tau \nu \gamma \epsilon \omega$, " I abhor," " I hate," future, $\sigma \tau \nu \gamma \acute{\eta} \sigma \omega$, &c. The second arist $\xi \sigma \tau \nu \gamma \sigma \nu$ is formed from a root $\Sigma T \Upsilon T \Omega$, as also a first arist, $\xi \sigma \tau \nu \xi a$, with a transitive signification, " I make to shudder."

Σχεῖν, see Έχω.

Σώζω, "I save," future, σώσω; perfect passive, σέσωσμαι; but first aorist passive, ἐσώθην.

T.

Ταλάω, "I endure," used only in the first aorist, ἐτάλασα, epic ἐτάλασσα. The perfect, τέτληκα (in the plural, by syncope, τέτλαμεν); imperative, τέτλαθι; infinitive, τετλάναι, epic τετλάμεν; future, τλήσομαι, and second aorist, ἔτλην (according to the conjugation in μ ι); infinitive, τλήναι; imperative, τλήθι; optative, τλαίην; participle, τλάς.

TAΦΩ, see Θάπτω.

ΤΑΩ, see Τείνω.

Τείνω, " I stretch," future, τ ενῶ; first aorist, ἔτεινα. From the radical form TE come the perfect τ έτακα, perfect passive τέταμαι, first aorist passive ἐτάθην, future τ αθήσομαι.

ΤΕΚΩ, see Τίκτω.

Τέμνω, " I cut," forms from TEM Ω the future $\tau \epsilon \mu \tilde{\omega}$, second agrist $\xi \tau \epsilon \mu \nu \nu$, perfect $\tau \epsilon \tau \mu \eta \kappa \alpha$, perfect passive $\tau \epsilon \tau \mu \eta \mu \alpha \iota$, first agrist passive

 $\dot{\epsilon}$ τμήθην. In Ionic this verb is $\tau \acute{a}\mu\nu\omega$, from which comes the second aorist $\dot{\epsilon}$ ταμον, a form used also with the Attics.

*Τεταγών, "reaching," "seizing," a second agrist participle, from the same root with τείνω.

 $T\epsilon \acute{u}\chi\omega$. In this form two kindred verbs must be accurately distinguished.

- Τεύχω, "I make," "fabricate," regular future, τεύξω; first aorist, ἔτευξα; perfect, τέτευχα; perfect passive, τέτυγμαι; first aorist passive, ἐτύχθην. Epic forms of the second aorist are τέτυκον, active, and τετυκόμην, middle, both by reduplication.
- Τυγχάνω, " I happen," "acquire," future, τεύξομαι; second aorist, ἔτυχον; perfect, τετύχηκα.

Τίκτω, "I bring forth," from ΤΕΚΩ, future, τέξω; future middle, τέξομαι; second aorist, ἔτεκον; perfect, τέτοκα.

Τιτράω, "I bore," from ΤΡΑΩ, future, τρήσω, &c. An accessory form more usual with the Attics is $\tau\iota\tau\rho\alpha\iota\nu\omega$, to which belong the future $\tau\iota\tau\rho\alpha\nu\tilde{\omega}$ and the first aorist ἐτέτρηνα. The perfect always from the radical form, τ έτρηκα; perfect passive, τ έτρημαι.

Τιτρώσκω, " I wound," epic τρώω, future, τρώσω, &c.; perfect passive, τέτρωμαι; first agrist passive, έτρώθην; future, τρωθήσομαι, and also τρώσομαι, with the form of the middle, but the signification of the passive.

 $Ti\omega$, "I honour," is merely poetical, and forms regularly the future, $\tau i\sigma\omega$, &c.; perfect passive, $\tau i\tau\mu\omega$. At the same time, however, it furnishes the derivative tenses also to

Τίνω, " I pay," " atone for," future, τίσω; perfect passive, τέτισμαι; first aorist passive, ἐτίσθην. The middle τίνομαι, future τίσομαι, first aorist ἐτισάμην, has the signification, " to revenge," " punish."

ΤΛΗΜΙ, radical form assumed for the formation of some tenses of ταλάω, which see.

Τρέφω, "I nourish," future, $\vartheta ρ έψω$; perfect middle, τ έτροφα; perfect passive, τ έθραμμαι; infinitive, τ εθράφθαι; second agrist passive, ετράφην; more rarely, first agrist passive, εθρέφθην.

Τρέχω, "I run," future, ϑ ρέξω; future middle, ϑ ρέξομαι; first acrive, έθρεξα. More usually, from $\Delta PEM\Omega$, second acrist, έδραμον; future, δραμούμαι; perfect active, δεδράμηκα; perfect middle, δέδρομα.

Τρώγω, "I eat," future, $\tau \rho \dot{\omega} \xi o \mu a \iota$; second aorist, $\xi \tau \rho a \gamma o \nu$, from ΤΡΑΓΩ.

Τυγχάνω, see Τεύχω.

Τύπτω, " I strike," has commonly, with the Attics, future, $\tau \nu \pi \tau \eta \sigma \omega$; second agrist passive, $\xi \tau \dot{\nu} \pi \eta \nu$.

Τύφω, "I fumigate," "burn," future, $\vartheta \dot{v} \psi \omega$; second agrist passive, $\dot{\epsilon} \tau \dot{v} \phi \eta \nu$.

Υ.

'Υπισχνέομαι, see under Έχω.

Φ.

Φάγω, see "Εδω.

Φαίνω, "I cause to appear," future, $\phi \alpha \nu \tilde{\omega}$; first aorist, ἔφηνα; second aorist, ἔφανον; perfect middle, πέφηνα; perfect passive, πέφασμαι; first aorist passive, ἔφάνθην; second aorist passive, ἐφάνην; second future passive, φανήσομαι. The passive has an intransitive signification, "I appear," which properly belongs to the middle.

Φείδομαι, " I spare," future, φείσομαι, &c. Epic forms are, perfect, πεφίδημαι, usual form πέφεισμαι; third future, πεφιδήσομαι, in the signification of the simple future; second agrist, πεφιδόμην, by reduplication.

Φέρω, "I bear," imperfect, ἔφερον; present passive, φέρομαι; imperfect, ἐφερόμην. All the other tenses are formed partly from OIΩ, partly from ENEΓΚΩ. Thus, future, οἶσω; first aorist, ἤνεγκα (Ionic ἤνεικα); second aorist, ἤνεγκον; perfect, ἐνήνοχα; perfect passive, ἐνήνεγμαι (Ionic ἐνήνειγμαι); first aorist passive, ἦνέχθην (Ionic ἦνείχθην); future, ἐνεχθήσομαι and οἰσθήσομαι; future middle, οἴσομαι; first aorist middle, ἤνεγκάμην. In epic, several other forms are derived from ΟΙΩ, besides these adduced; as, imperative of the aorist, οἶσε, οἰσέτω, &c.; subjunctive of the aorist, third person singular, οἴση.

 $\Phi\theta$ άνω, " I am beforehand," "anticipate," forms from $\Phi\Theta$ AΩ, future, $\phi\theta$ ήσω; future middle, $\phi\theta$ ήσομαι; first aorist active, $\xi\phi\theta$ ασα; second aorist, $\xi\phi\theta$ ην; subjunctive, $\phi\theta$ ῶ; optative, $\phi\theta$ αίην, &c.; perfect, $\xi\phi\theta$ ακα.

Φύω, "I beget," future, φύσω; first aorist, ἔφυσα; middle, φύομαι, "I arise," "am born," &c.; perfect active, πέφῦκα, "I am by nature;" second aorist, ἔφυν, "I am," &c.

X.

Χαίρω, " I rejoice," future, χαιρήσω; future middle, χαιρήσομαι; in epic also κεχαρήσω and κεχαρήσομαι; second aorist, ἐχάρην (according to the conjugation in $\mu\iota$); subjunctive, $\chi \alpha \rho \tilde{\omega}$; optative, $\chi \alpha \rho \epsilon i \eta \nu$, &c. Besides these are to be observed the forms of the aorist: ἐχαιρησα with later writers; ἐχηράμην and κεχαρόμην in epic. Perfect active, κεχάρηκα; perfect passive, κεχάρημαι, poetic κέχαρμαι.

Χέζω, "I stool," future, χέσω, more usual than χεσοῦμαι; perfect middle, κέχοδα.

Χέω, " I pour," future, χεύσω; first aorist, ἔχεα, epic ἔχενα (formed without the characteristic of the tense, by merely annexing the termination); infinitive of the first aorist, χέαι; imperative, χέου, χεάτω, &c.; perfect, κεχὔκα; perfect passive, κέχὔμαι; first aorist passive, ἐχῦθην, &c.

 $X\rho d\omega$. Of this verb must be distinguished five different forms of inflection, with their significations.

- Χράω, " I give a response," proceeds regularly; infinitive, χράν; future, χρήσω, &c.; first aorist passive, ἐχρήσθην.
- Κίχρημι, " I lend," proceeds like ἴστημι (yet without a second aorist); future, χρήσω; first aorist, ἔχρησα, &c.; middle, κίχραμαι, " I borrow;" future, χρήσομαι; first aorist, ἐχρησάμην.
- 3. Χράομαι, "I use," takes η instead of α in contraction; second person, χρῆ, &c.; infinitive, χρῆσθαι; future, χρῆσομαι; first aorist, ἐχρησάμην; perfect, κέχρημαι (usually in the signification, "I want"). It is remarkable that the Ionians, when they contract, take α here as the mingled sound; thus, infinitive, Ionic χρᾶσθαι. Generally, however, instead of χράομαι, they use the form χρέομαι, which is regularly conjugated throughout; they also change o after ε into ω; as, χρέωνται.
- **4.** Χρή, "it is incumbent," "one ought," &c., infinitive, $\chi \rho \tilde{\eta} v a \iota$; optative, $\chi \rho \epsilon i \eta$; subjunctive, $\chi \rho \tilde{\eta}$; participle, $\chi \rho \epsilon \omega v$; imperfect, $\dot{\epsilon} \chi \rho \tilde{\eta} v$ or $\chi \rho \tilde{\eta} v$, never $\dot{\epsilon} \chi \rho \eta$; future, $\chi \rho \dot{\eta} \sigma \epsilon \iota$.
- 5. 'Απόχρη, "it is sufficient," third person plural, ἀποχρῶσι; infinitive, ἀποχρῆν; participle, ἀποχρῶν, ῶσα, ῶν; imperfect, ἀπέχρη; future, ἀποχρήσει. Here also the Ionians usually take α instead of η ; as, imperfect, ἀπέχρα.

Χρώννυμι, " I colour," future, χρώσω, &c.; perfect passive, κέχρωσμαι; first aorist passive, έχρώσθην.

Χώννυμι, " I heap up," " dam." The radical form χ όω is usual as a present with the older writers. To this belong the infinitive, χ οῦν; future, χ ώσω, &c.; perfect passive, κέχωσμαι; first aorist passive, έχώσθην.

Ω .

' $\Omega\theta$ έω, " I push," imperfect, ἐώθουν; future, ἀθήσω and ὧσω; first aorist, ἔωσα; perfect, ἔωκα; perfect passive, ἔωσμαι; first aorist passive, ἐώσθην; all from the radical form ' $\Theta\Theta\Omega$.

XXVI. PARTICLES.

The Particles are Adverbs, Conjunctions, and Prepositions, the Interjections being ranked in Greek under Adverbs.

ADVERBS.

- 1. The most usual termination of an adverb is in ω_{ζ} .
- 2. If the adjective from which the adverb is derived be one that ends in o_{ζ} , the adverb is formed by merely appending the termination ω_{ζ} to the root as indicated by the nominative. Thus, from $\sigma o \phi \delta_{\zeta}$ (root $\sigma o \phi$), we have $\sigma o \phi \tilde{\omega}_{\zeta}$; from $\kappa a \lambda \delta_{\zeta}$ (root $\kappa a \lambda$), $\kappa a \lambda \tilde{\omega}_{\zeta}$; from $\kappa a \ell \rho \iota o_{\zeta}$ (root $\kappa a \iota \rho \iota$), $\kappa a \iota \rho \ell \omega_{\zeta}$, &c.
- 3. In the case of other adjectives the root will be recognised most clearly in the genitive; and to the root thus found the termination ω_{ς} is in like manner annexed. Thus, from $\mu \acute{\epsilon} \gamma a \varsigma$ (root $\mu \epsilon \gamma a \lambda$), we have $\mu \epsilon \gamma \acute{\epsilon} \lambda \omega_{\varsigma}$; from $\chi a \rho i \epsilon \iota \varsigma$ (root $\chi a \rho \iota \epsilon \iota \tau \tau$), $\chi a \rho \iota \acute{\epsilon} \nu \tau \omega_{\varsigma}$; from $\mathring{a} \lambda \eta \theta \mathring{\eta} \varsigma$ (root $\mathring{a} \lambda \eta \theta \epsilon$), $\mathring{a} \lambda \eta \theta \acute{\epsilon} \omega_{\varsigma}$, contracted $\mathring{a} \lambda \eta \theta \widetilde{\omega} \varsigma$, &c.
- 4. In many cases the adverb has no particular form, but is expressed by some part of an adjective. Thus:
 - The neuter of the adjective, singular and plural, is used for an adverb chiefly by the poets; as, κα-λὸν ἀείδειν, "to sing beautifully;" βραχέα διελθεῖν, "to recount briefly."
 - 2. In like manner, also, the dative singular feminine occurs instead of an adverb; as, δημοσία, "publicly;" ἰδία, "privately;" κοινῆ, " in common;" πεζῆ, " on foot;" ταῦτη, " thus," " in this manner," &c. But, strictly speaking, in such constructions a substantive is always to be supplied, usually ὁδῷ.
- 5. Adverbs are also formed from substantives, and that in various ways. Thus:

- Certain forms of substantives are used in the signification of adverbs; as, ἀρχήν (in the beginning), "entirely;" ἀκμήν (at the point), "scarce;" κομιδῆ (with diligence), "very much;" σπουδῆ (with zeal or pains), "with trouble or difficulty," "scarce," "hardly." In all these, and others of the kind, there is an ellipsis of a preposition.
- 2. Some substantives furnish an adverbial sense when combined into one word with prepositions. Thus, παραχρῆμα (with the thing), "immediately;" προὔργου (πρὸ ἔργου, for the thing, to the purpose), "serving the purpose," "serviceable," "requisite," "useful;" ἐκποδών (from before the feet), "out of the way," "aside;" ἐμποδών, "in the way," "impeding."
- 3. Adverbs are derived from substantives by annexing certain syllables. Thus, the terminations $\theta \alpha$, $\theta \iota$, $o \iota$, $\chi \eta$, and $\chi o v$, signify "in a place;" the terminations $\theta \varepsilon$ and $\theta \varepsilon v$, "from a place;" and $\delta \varepsilon$, $\sigma \varepsilon$, $\zeta \varepsilon$, "to a place;" as,

| ἐνταῦθα | •] | | 2. | •, | | 1. | ٠ | •, | here. |
|-----------------------|------------|-----|----|----|---|----|----|-----|--------------|
| οὺρανόθι | | ٠ | | | ٠ | ٠ | • | | in heaven. |
| οἴκοι . | | ٠ | • | | ٠ | • | ٠ | • | at home. |
| 'Αθήνησι | | | ٠. | • | • | ٠ | ٠. | 6 | at Athens. |
| πανταχῆ πανταχοῦ | } | | | | ٠ | • | • | • | everywhere. |
| | | • , | • | • | • | • | .• | . • | elsewhere. |
| οὐρανόθει οὐρανόθε | ' } | | ٠ | | | ٠ | • | • | from heaven. |
| οἴκοθεν | | | | | | | | | from home. |

^{1.} The termination $\zeta\varepsilon$ is nothing more than $\sigma\delta\varepsilon$, the double letter being put for the $\sigma\delta$. This change, however, occurs merely in some names of places, and in a few other words; such as, $\vartheta \acute{\nu} \rho a \zeta\varepsilon$, for $\vartheta \acute{\nu} \rho a \sigma \delta\varepsilon$, "to the door," "out."

| οὐρανόνδε οὐρανόσε | } | | • | | • | | to | heaven. |
|-----------------------|---|---|---|--|---|--|----|---------|
| Θήβαζε | | | | | | | to | Thebes. |
| Αθήναζε | ۰ | ٠ | | | | | to | Athens. |

- 4. Adverbs are also formed from substantives by annexing the syllables δόν and ιστί, and those thus produced express comparison; as, βοτρυδόν, "cluster-wise;" κυνηδόν, "after the manner of dogs;" Ἑλληνιστί, "after the manner of the Greeks;" ἀνδριστί, "after the manner of men."
- 5. Adverbs derived from substantives sometimes end in $\delta\delta\eta\nu$, and then denote that something takes place by the application of the idea which is contained in the substantive; as, $\lambda o \gamma \delta \delta \eta \nu$ (from $\lambda \delta \gamma o c$), "by selection;" $\delta \mu b o \lambda \delta \delta \eta \nu$ (from $\delta \nu c \delta \nu c$
- 6. Adverbs are also formed from verbs, and have the termination in $\delta\eta\nu$, which termination is annexed immediately to the root. A preceding soft or aspirate, however, must change at the same time into the corresponding middle letter. Thus we have $\kappa\rho\nu\delta\delta\eta\nu$, from $\kappa\rho\nu\delta\pi\tau\omega$ (root $\kappa\rho\nu\delta$), "secretly;" $\pi\lambda\epsilon\gamma\delta\eta\nu$, from $\pi\lambda\epsilon\kappa\omega$ (root $\pi\lambda\epsilon\kappa$), "in a twisted manner or form;" $\sigma\nu\lambda\lambda\eta\delta\delta\eta\nu$, from $\sigma\nu\lambda\lambda\alpha\mu\delta\alpha\nu\omega$ (root $\sigma\nu\lambda\lambda\eta\delta$), "taken together."
- 8. Besides these there are yet many adverbs whose derivation does not admit of being accurately pointed out, and which are partly obsolete adjective forms; as, πλησίου, "near;" σήμερου, "to-day;" αὔριου, "to-morrow;" ἀγχοῦ,

"near;" ὁμοῦ, "at the same time;" εἰκῆ, "in vain;" δίχῆ, "in a twofold manner;" and partly genuine adverbs, with the terminations $a, a\varsigma, \iota, ε\iota, o\iota, ov, τε$; as, κάρτα, "very;" πέλας, "near;" μεγαλωστί, "greatly;" ἐκεῖ, "there;" ποῖ, "whither;" πότε, "when," &c.

- 9. Under the head of adverbial particles, the α (before a vowel $\alpha\nu$) must be especially noticed. It is of three kinds:

 1. a privative, which carries with it the force of a negation; as, $\mathring{\alpha}\sigma\sigma\phi\circ\varsigma$, "unwise;" $\mathring{\alpha}\nu\nu\delta\rho\circ\varsigma$, "without water;" 2. a intensive, which strengthens the meaning; as, $\mathring{\alpha}\xi\nu\lambda\circ\varsigma$, "much wooded;" 3. a denotiong union; as, $\mathring{\alpha}\lambda\circ\chi\circ\varsigma$, "a consort."
- 10. The following also occur frequently in the poets, and denote increase, &c.

| $a\rho\iota$; | as, | ἀρίδηλος, | very conspicuous. |
|-------------------|------|--------------------|---------------------|
| βov ; | 66 . | βούβρωστις, | voracious. |
| βρι; | 66 | βριήπυος, | shouting aloud. |
| δa; | . 66 | δάσκιος, | thickly shaded. |
| ερι; | 796 | <i>ἐριβρεμής</i> , | loud roaring. |
| ζα; | ,44, | ζάκοτος, | furious. |
| λα; | 66 | λάμαχος, | valiant. |
| $\lambda \iota$; | 66 | λιλαίομαι, | I desire earnestly. |

NEGATIVE PARTICLES.

- 1. There are in Greek two simple negative particles, with which all other negations are compounded, $o\dot{v}$ and $\mu\dot{\eta}$. The former of these becomes $o\dot{v}\kappa$ before a vowel that has the soft breathing, and $o\dot{v}\chi$ before a vowel that is aspirated. The Attics, also, for greater emphasis, sometimes write $o\dot{v}\chi\dot{t}$.
- 2. From these two negatives, où and $\mu\dot{\eta}$, are formed all the other modes of negation in Greek; such as $o\dot{v}\delta\dot{\varepsilon}$, $o\dot{v}\delta\dot{\varepsilon}$, &c.
 - 3. Although the English language possesses only one ex-

pression for both of these particles, yet between the use of $o\dot{v}$ and $\mu\dot{\eta}$ in Greek, a definite and important distinction obtains.

- 4. In general, this distinction is correctly designated by saying that où denies positively and directly, but that $\mu\hat{\eta}$, on the contrary, denies conditionally or prohibitively. Hence où is used to deny a thing itself; $\mu\hat{\eta}$, on the contrary, to deny the supposition of a thing.
- 5. Hereupon is founded the following general rule: $o\dot{v}$ stands as a negative particle in an independent proposition, and in all cases, likewise, where an idea is negatived in and by itself: $\mu\dot{\eta}$, on the contrary, denies in conditional propositions, whether they appear as really dependant, or the dependance lies merely in the imagination, as in conditional and assumed cases.
- 6. The following remarks will lead to a right application of this rule in single cases.
 - 1. A whole and independent proposition, whether pronounced as an absolute assertion or as an opinion and view, or as a question, can be negatived only by the particle ov. Thus, οὐκ ἀγαθὸν ἡ πολυκοιρανία, "The government of the many is not a good thing." Οὐκ ἄν ἀγαπώην καλεῖσθαι ἄπιστος, "I would not like to be called faithless." Τί γὰρ οὐ πάρεστιν; "Why, then, is he not present?"
 - 2. Mή, on the contrary, appears as a negation after all particles expressing condition, supposition, and intention; as, εἰ μὴ ὀρθῶς λέγω, σὸν ἔργον ἐλέγχειν, "If I do not speak correctly, it is your part to prove it."
 - 3. Μή is used after relatives, and with participles when these likewise express a condition; as, τίς δὲ δοῦναι δύναται ἑτέρω ἂ μὴ αὐτὸς ἔχει; "Who can give a thing to another, if he has it not himself?" Here ἃ οὐκ αὐτὸς ἔχει would mean, "that which

he has not himself." So, also, ὁ μὴ πιστεύων, "If a person does not believe." But ὁ οὐ πιστεύων, "One who does not believe."

- 4. Mή is used with infinitives, whether they be dependent upon a verb or accompanied by the article; as, ἀνάγκη τοῦτο μὴ ποιεῖν, " It is necessary not to do this." Τὸ μὴ πεισθῆναί μοι αἴτιόν σοι τῶν κακῶν, " Your not being persuaded by me is to you the source of these evils."
- 5. Mη always stands with the imperative, as also with the subjunctive when it is used instead of the imperative, and with the optative when it indicates a wish; as, μὴ πράττε τοῦτο, "Do not do this;" μὴ τοῦτο δράσης; and again, μὴ τοῦτο γένοιτο, "May this never be."
- 6. Every purpose implies a conception in the mind of some one or other, and therefore μή, not οὐ, follows ἵνα, ὅπως, ὅφρα; as, Σόλων ἀπεδήμησε ἔτεα δέκα ἵνα δὴ μή τινα τῶν νόμων ἀναγκασθῆ λῦσαι, τῶν ἔθετο: "Solon absented himself from home for the space of ten years, in order that he may not be compelled to rescind any one of the laws which he had enacted."
- 7. Two negatives generally strengthen the negation, and do not destroy each other, as in Latin.
- 8. This rule may be expressed more fully as follows: When to a sentence already made negative, other qualifications of a more general kind are to be added, such as sometimes, some one, somewhere, &c., these are all commonly subjoined in the form of words compounded with the same negative particles; as, οὐκ ἐποίησε τοῦτο οὐδαμοῦ οὐδείς, "No one anywhere did this." And in the same manner, to the negation of the whole is subjoined the negation of the parts; as, οὐ δύναται οὕτ' εῦ λέγειν, οὕτ' εῦ ποιεῖν τοὺς φίλους, "He can neither speak well of, nor do good to, his friends."

- 9. In some phrases both the particles $o\vec{v}$ and $\mu\hat{\eta}$ are united; as, $o\vec{v}$ $\mu\hat{\eta}$ and $\mu\hat{\eta}$ $o\vec{v}$. In this combination, as in all other cases, $o\vec{v}$ denies objectively and $\mu\hat{\eta}$ subjectively. Hence $o\vec{v}$ $\mu\hat{\eta}$ implies the idea of no apprehension being entertained that a thing will take place; $\mu\hat{\eta}$ $o\vec{v}$, on the contrary, the idea of an apprehension being entertained that a thing will not take place. Hence are derived the following observations:
 - 1. Où μή is an intensive and emphatical negation, and indicates the imagination of a thing which should not and must not take place; as, où μη δυσμενης ἔση φίλοις, "That thou wilt not (I expect) be ill-inclined towards thy friends;" that is, "be not ill-inclined towards thy friends." And again, ἀλλ' οὕποτ' ἐξ ἐμοῦ γε μη μάθης τόδε, "Yet never (must thou expect) that thou wouldst learn this from me;" that is, "yet never shouldst thou learn this from me."
 - 2. Mὴ οὐ, in dependant propositions, when the verb of the principal proposition is either accompanied by a negation or contains a negative idea in itself, destroy each other, and are often to be translated by "that." Thus, οὐκ ἀρνοῦμαι μὴ οὐ γενέσθαι, "I do not deny that it has taken place;" and again, πείθομαι γὰρ οὐ τοσοῦτον οὐδὲν ὥστε μὴ οὐ καλῶς ϑανεῖν, "For I am persuaded that there will nothing happen to me so bad but that I shall die nobly."
 - 3. In independent propositions, on the contrary, μη οὐ is used in combination with the subjunctive to express negative assertions with less positiveness and strength, and is to be translated by "indeed not," "perhaps not," and explained by the addition of an omitted verb, as ὅρα, or the like. Thus, ἀλλὰ μὴ οὐκ ἢ διδακτὸν ἡ ἀρετή, "But virtue may, perhaps, be a thing not to be taught." Literally, "But see whether virtue may not be," &c., the verb ὅρα being supplied.

- 10. Besides the case of $\mu \dot{\eta}$ où mentioned above, two negatives also destroy each other when they belong to different verbs; as, où dèv è otiv öti où k $\dot{v}\pi\acute{e}\sigma\chi\epsilon\tau$ 0, "He promised everything;" literally, "There is nothing that he did not promise."
- 11. As compounded with the negation $o\dot{v}\kappa$, the particle $o\dot{v}\kappa ovv$ may also find a place here. This particle, used by the Greeks both in questions and in direct propositions, admits of different translations, and is also differently accented, being sometimes written $o\dot{v}\kappa o\tilde{v}v$ and sometimes $o\ddot{v}\kappa ovv$. The following is to be remarked as essential concerning it.
 - In interrogative propositions, when the particle signifies not therefore? is it not so? not? it is always to be accented οὔκουν, because οὖκ must here be significantly and emphatically heightened. Thus, οὔκουν γέλως ἥδιστος εἰς ἐχθροὺς γελᾶν; "Is it not, then, the sweetest laughter to laugh at one's enemies?"
 - 2. In direct propositions $o\dot{\nu}\kappa o\nu\nu$ is either to be translated "therefore not," "yet not," or else it stands at the beginning of the proposition as a mere emphatical expression for the simple $o\tilde{v}v$, and is to be translated by "therefore," "consequently;" as, σὺ τοῦτο ἐποίησας, οὔκουν ἔγωγε, " thou hast done this, therefore not I." In this case the accentuation is generally given as οὐκοῦν. Strictly considered, however, the idea of negation does not vanish in οὐκουν even where it is to be translated by therefore, but the particle is there, also, properly an interrogative one. Thus the following sentence, οὐκοῦν, ὅταν δὴ μὴ σθένω, πεπαύσομαι, "Therefore, when I am unable, I shall desist," is equivalent to "Is it not so? when I am unable, I shall desist?"

CONJUNCTIONS, &c.

ΑΛΛΑ.

- 1. 'Allá is an adversative conjunction, and answers generally to the English "but." From this meaning arise others, however, such as, "well, then," "therefore," in which case ållá is generally elliptical. Thus, àll' tobi, öti exet toûb' oùtws. "Well, then, know that this will be so." Supply oùt àvtiothów, or the like; "I will not oppose, but, on the contrary, know," &c. So, in the following passage of Xenophon, it occurs in four different senses, all of which may be traced by means of ellipses to the primitive meaning of "but." 'Allà μὰ Δt ', έφη, οùt αὐτὸς ελιεσθαι πρός σε βούλομαι, ἀλλά σε πρὸς ἐμὲ πορεύεσθαι. 'Αλλὰ πορεύσομαι, ἔφη, μόνον ὑποδέχου. 'Αλλ' ὑποδέξομαί σε, ἔφη ἐὰν μή τις φιλωτέρα σον ἔνδον ἢ. "'Nay, indeed,' replied Socrates, 'I do not wish to be dragged unto you, but you to come to me.' 'Well, then,' said Theodota, 'I will come; do you only receive me.' 'Why, I will receive you,' replied Socrates, 'if there be not some one dearer than you within.'"
- 2. ἀλλὰ γάρ. In this combination γάρ introduces a reason for the opposition, &c., expressed by ἀλλά. Thus, ἀλλὰ γὰρ Κρέοντα λεύσσω, παύσω τοὺς παρεστῶτας λόγους. "But I will check what I am at present saying, for I see Creon." Sometimes, however, the reference is more latent, and a clause is to be supplied between ἀλλά and γάρ from what precedes. Thus, in Plato, Rep. 2, p. 336, we have, ἀλλὰ γὰρ ἐν ἄδου δίκην δώσομεν, where we must repeat from the previous clause, οὐκ ἀζήμιοι ἀπαλλάξομεν. "But we shall not escape unharmed, for we shall render atonement in Hades." In many instances the reference in ἀλλὰ γάρ is to be supplied by some general remark, such as, "but this was not at all surprising, for;" "but this was impossible, for," &c.
- 3. 'A $\lambda\lambda$ ' oὖν $\gamma\varepsilon$. These particles are often joined together, inasmuch as, along with the opposition, a consequence of what has preceded is also expressed. Thus, ἀ $\lambda\lambda$ ' οὖν τοῦτόν $\gamma\varepsilon$ τὸν χρόνον ἦττον ἀηδῆς ἔσωμαι. "Yet (ἀ $\lambda\lambda$ ά) I will, for this reason (οὖν), now at least ($\gamma\varepsilon$) be less disagreeable."
- 4. When joined with oidé it strengthens the sense; as, àll' oidè $\pi \epsilon \iota \rho \acute{a} \sigma o \mu a \iota$, "Nay, I will not even try." Frequently, in this construction, où $\mu \acute{o} \nu o o$ is to be supplied in what precedes; as, in the present instance, we may say, "I will not only not do so, but I will not even try."
- 5. In ἀλλά τοι the particle τοι strengthens the force of ἀλλά; "but, indeed," "why, that, indeed," "why, as for that," &c. Thus, ἀλλ' ήδύ τοι. "Why, that is a pleasant thing enough."

AN.

- 1. The particle $\check{a}\nu$, for which the epic writers use $\kappa \acute{\epsilon}$ or $\kappa \acute{\epsilon}\nu$, cannot well be expressed by any corresponding particle in English, but only gives to a sentence an air of uncertainty and mere possibility. It is employed, therefore, to modify or strengthen the subjunctive and optative; and is also employed with the indicative, in order to impart to it more or less of uncertainty.
- 2. This particle commonly stands after one or more words in a clause, and is thus distinguished from the $\check{a}v$ which is formed by contraction from $\grave{\epsilon}\acute{a}v$. This latter particle $\check{a}v$ usually begins a clause, and has the meaning of "if," &c. The Attic prose writers usually change it into $\check{\eta}v$, the Attic poets always.
- 3. The particle $\dot{\epsilon}\dot{a}\nu$, "if," is compounded of the conditional $\dot{\epsilon}i$ and the $\dot{a}\nu$ mentioned in the first paragraph.

APA.

- 1. The primary power of ἄρα is that of deducing consequences from premises, and hence it has usually the signification of "therefore." It is regularly employed, therefore, in the conclusion of syllogisms; as, εἰ γάρ εἰσι βωμοὶ, εἰσὶ καὶ θεοί· ἀλλὰ μὴν εἰσι βωμοί· εἰσὶν ἄρα καὶ θεοί. "For if there are altars, there are also gods. But there certainly are altars; therefore there are gods too." When joined with εἰ, εἰ μὴ, or ἑάν, it signifies "if, then," "if, indeed," or, more probably, "consequently." Hence it serves for an emphatic asseveration, as if founded on an inference.
- 2. Different from this is the adverb $\delta\rho a$, which is an interrogative particle, like the Latin num or utrum. Thus, $\delta\rho a$ κατάδηλον δ βούλομαι λέγειν; "Is, then, what I wish to say evident?" When a negative answer is expected, it has generally the particle $\mu\eta$ attached to it. Thus, εὰν δέ σου προσκατηγορήσω, ὅτι διὰ τὸ ἄγασθαι αὐτοῦ, καὶ εὐνοῖκῶς ἔχεις πρὸς αὐτὸν, ἄρα μὴ διαβάλλεσθαι δόξεις ὑπ' ἐμοῦ ; "But if I shall still farther allege against you, that, in consequence of your admi-

ration of him, you feel also well disposed towards him, will you on that account think that you are slandered by me?" If we wish to express the Latin nonne, it is done by $\delta \rho$ ov, and sometimes even by $\delta \rho a$ alone.

3. The interrogative $\tilde{a}\rho a$ is placed first in a clause or sentence; but the $\tilde{a}\rho a$ first mentioned stands always after one or several words, and even at the close of a proposition.

TAP.

- 1. $\Gamma \acute{a}\rho$, "for," never stands at the beginning of a proposition or clause, but, instead of it, $\kappa a \grave{i} \gamma \acute{a}\rho$ is used at the beginning, like etenim in Latin. In Greek, the proposition of which that with $\gamma \acute{a}\rho$ assigns the cause is often omitted, inasmuch as it is easily understood, and is passed over by the speaker in the vivacity of discourse. Thus, in the answer so common in Plato, we have $\check{\epsilon}\sigma\tau\iota$ $\gamma \grave{a}\rho$ o $\check{v}\tau\omega$, "(Certainly) for so it is." So it is often used in questions, because an additional member may always easily be supposed; as, for example, "I know," "I believe," "I cannot do it," &c. Thus, Hom. Od. 10, 501, $\check{v}\Omega$ $\check{K}\acute{\iota}\rho\kappa\eta$, $\check{\tau}\acute{\iota}\varsigma$ $\check{\gamma}\grave{a}\rho$ $\tau a\acute{v}\tau\eta\nu$ obor $\mathring{\eta}\gamma\epsilon\mu\nu\nu\epsilon\acute{v}\sigma\epsilon\iota$; "Oh Circe (I cannot go thither), for who will guide me on this way?" By the frequency of this kind of interrogative use, it gradually lost its proper force, and came to be employed simply to strengthen a question, like the Latin nam in quisnam.
- 2. In such expressions as $\kappa a i \gamma \acute{a} \rho$, $\grave{a} \lambda \lambda \grave{a} \gamma \acute{a} \rho$, &c., the former particle indicates an omission of something, for which $\gamma \acute{a} \rho$ assigns a cause; and hence $\kappa a i \gamma \acute{a} \rho$, when closely translated, means, "and (no wonder,) for," "and (this was natural,) for," &c. So in $\grave{a} \lambda \lambda \grave{a} \gamma \acute{a} \rho$, we must say, when rendering literally, "but (this was impossible,) for," "but (this happened otherwise,) for," &c. The context will always, of course, suggest the proper ellipsis.

TE.

- 1. $\Gamma \varepsilon$, an enclitic particle, emphatically heightens the word which it follows above the rest of the clause, and thus strengthens the idea of the same. It is frequently joined to pronouns, particularly personal ones; as, $\check{\varepsilon}\gamma\omega\gamma\varepsilon$, "I, at least," "I, for my part." It is often, too, put in combination with other particles, from which it usually stands separated by one or more words; as, $\gamma\varepsilon$ $\delta\eta$, "really," "certainly;" $\gamma\acute{\epsilon}$ $\tau o\iota$, "at least," "however."
- 2. Generally, also, $\gamma \varepsilon$ is used in rejoinders and answers, either to confirm or restrict; and likewise in exhortations, to render them more impressive. But in English it often happens that the sense of $\gamma \varepsilon$, in its various combinations, can only be indicated by heightening the tone of the word to which it refers.

ΔE.

- 1. The particle $\delta \dot{\epsilon}$ is always placed after one or more words in a clause, and properly signifies "but," both as distinguishing and opposing. Very often, however, it serves to mark a transition from one proposition to another; and, generally speaking, every proposition which has no other conjunction at its commencement takes this $\delta \dot{\epsilon}$, whether it be really opposed to the preceding or not, particularly in enumerations. In such cases, therefore, it generally remains untranslated in English. In the ancient form of the language, especially in Homer, it often stands for "and;" and it is also used on some occasions, in the old poets, to explain what goes before, in which cases it answers to $\gamma \acute{a} \rho$, "for."
- 2. The principal use of $\delta \dot{\epsilon}$, however, is its opposition to $\mu \dot{\epsilon} \nu$. The opposition in which one member of a sentence stands to another can be stronger or slighter. The Greeks in both cases use $\mu \dot{\epsilon} \nu$ and $\delta \dot{\epsilon}$ for connexion; but in English we can only employ the particles "indeed" and "but" to designate the stronger opposition; and hence we are often deficient in definite expressions for the Greek $\mu \dot{\epsilon} \nu$ and $\delta \dot{\epsilon}$, which we then translate sometimes by "and," "also;" sometimes by "partly—partly," "as well—as also," &c.
- 3. When $\mu\acute{e}\nu$ is put in the first member of a sentence, the thought necessarily turns to an opposite member with $\delta\acute{e}$. Several cases nevertheless occur where, with $\mu\acute{e}\nu$ preceding, the expected $\delta\acute{e}$ does not actually occur. Namely, either (1.) the antithesis to the member formed with $\mu\acute{e}\nu$ expressly exists, but declares itself so clearly by the position and subject that $\delta\acute{e}$ can be omitted. This is chiefly the case when temporal and local adverbs are used, which stand in a natural opposition between themselves; as, $\grave{e}\nu\tau a\~{\nu}\theta a$ and $\grave{e}\kappa e\~{\nu}$, $\pi\rho\~{\omega}\tau o\nu$ and $\check{e}\pi e\nu\tau a$, &c. Or (2.) the antithesis lies only in the mind, but is not expressly assigned in the discourse. This is chiefly the case when personal and demonstrative pronouns are used at the beginning of a proposition, in combination with $\mu\acute{e}\nu$; as, $\grave{e}\gamma\grave{\omega}$ $\mu\grave{e}\nu$ $\pi\rhoo\~{\eta}\rho\eta\mu a\iota$, "I have formed the resolution" (another probably not). Ka\^{\nu} $\tau a\~{\nu}$ τa

Ή.

1. The primary use of ή is disjunctive, and its sense is "or." Next to its disjunctive use is that connected with doubt or deliberation, where it has the meaning of "whether—or;" as, μερμήριξεν ἡ ὄγε ᾿Ατρείδην ἐναρίξοι, ἡὲ χόλον παύσειεν. "He pondered whether he should slay Atrides or calm his wrath."

2. The particle ή is also frequently used in a question, when a preceding and indefinite question is made more definite; as, τίς οὐν μοι ἀποκρινεῖται; ἡ ὁ νεώτατος; "Who, then, will answer me? the young est?" Even in its interrogative sense, however, this particle still retains, in fact, its disjunctive meaning, as will be apparent if we supply as an ellipsis before it, "Am I wrong in my conjecture?" Thus, in the passage just quoted, we may say, "Am I wrong in my surmise, or is it the youngest?"

H.

- 1. The primary and true sense of $\tilde{\eta}$ is that of affirmation. It is explained, therefore, by $\delta\nu\tau\omega\varsigma$, $\mathring{a}\lambda\eta\theta\tilde{\omega}\varsigma$, "in reality," "in truth." Its affirmation, however, affects whole sentences or propositions; as, $\tilde{\eta}$ $\mu\acute{e}\gamma a$ $\vartheta a\tilde{\nu}\mu a$ $\tau\acute{o}\delta$ $\mathring{o}\phi\theta a\lambda\muo\tilde{\iota}\sigma\iota\nu$ $\mathring{o}\rho\tilde{\omega}\mu a\iota$. "Assuredly, I see in this a great wonder for the eyes."
- 2. In the combination $\mathring{\eta}$ $\gamma \acute{a}\rho$ it is remarkable that the former particle affects the latter. This happens because $\gamma \acute{a}\rho$ is always a subjunctive particle; and thus $\mathring{\eta}$ is confirmatory of the causal signification of $\gamma \acute{a}\rho$; as in Priam's words (Il. 22, 532), where, after giving orders to keep the city gates open for the reception of his routed forces, he adds the reason, $\mathring{\eta}$ $\gamma \grave{a}\rho$ 'Axillev's $\grave{e}\gamma\gamma \grave{v}\varsigma$ őðe klovéwv· "for see, too surely is Achilles near throwing all things into confusion." So Calchas (Il. 1, 78) gives a reason for bespeaking the protection of Achilles; $\mathring{\eta}$ $\gamma \acute{a}\rho$ $\mathring{o}to-\mu at$ $\mathring{a}v \eth \rho a$ $\chi o \lambda \omega \sigma \acute{e}\mu e v$, κ . τ . λ . "for I assuredly do think that I will make that man angry," &c.
- 3. In the combination $\tilde{\eta}$ πov the particle $\tilde{\eta}$ is affirmative and πov conjectural, and hence the two, when combined, express a degree of probability bordering on certainty. They do not however, coalesce into one word, for, if they did, $\tilde{\eta}$ would have the acute accent. We must render $\tilde{\eta}$ πov by "in all probability," "doubtless," "unless I am very much mistaken," &c.

KAI.

- 1. As particles for uniting together the members of a proposition, the Greeks make use of $\kappa a i$ and the enclitic $\tau \varepsilon$, the use and distinction of which are pointed out in the following observations:
- 2. Kai and $\tau\varepsilon$ serve for the simple union both of single ideas and of entire parts of a sentence. The connexion by $\tau\varepsilon$ is more usual in the elder and poetic language than in Attic prose, and generally this particle is not merely put once between the two ideas to be connected, but joined to each of the connected parts; as, $\pi a \tau \eta \rho$ $\dot{\alpha} \nu \delta \rho \tilde{\omega} \nu$ $\tau\varepsilon$ $\dot{\varepsilon} \tilde{\omega} \nu$ $\tau\varepsilon$, "the father of both gods and men." This connexion by $\tau\varepsilon \tau\varepsilon$ occurs with

- 4. The combination $\kappa a \hat{\iota} \kappa a \hat{\iota}$, "as well—as," "both—and," can only be adopted when the combined ideas are of different kinds, but never in those which are perfectly homogeneous. Hence several substantives can always be connected by $\kappa a \hat{\iota} \kappa a \hat{\iota}$; as, $\dot{a} \pi \dot{\epsilon} \kappa \tau \epsilon \iota \nu a \nu \kappa a \dot{\iota} \pi a \bar{\iota} \delta a \varsigma \kappa a \dot{\iota} \nu \nu a \iota \kappa \dot{a} \varsigma$. But, in the case of adjectives, only those which contain nothing homogeneous in their idea; as, $\dot{a} \nu \theta \rho \dot{\omega} \pi o \nu \varsigma \varepsilon \dot{\nu} \rho \dot{\gamma} \sigma \epsilon \iota \varsigma \kappa a \dot{\iota} \dot{\nu} a \theta o \dot{\nu} \varsigma$, kai kakoúς, or kai $\pi \dot{\epsilon} \nu \eta \tau a \varsigma \kappa a \dot{\iota} \pi \lambda o \nu \sigma \dot{\iota} o \nu \varsigma$, and the like; not $\pi \dot{\delta} \lambda \iota \varsigma \kappa a \dot{\iota} \mu \epsilon \nu \dot{a} \lambda \eta \kappa a \dot{\iota} \pi o \lambda \nu \dot{a} \nu \theta \rho \omega \pi o \varsigma$.

HEP.

Περ is an enclitic, and in signification closely allied to $\gamma \varepsilon$. It denotes, conformably to its derivation from $\pi \varepsilon \rho i$, comprehension or inclusion, and hence, like $\gamma \varepsilon$, it is employed to strengthen single ideas. It very frequently enters into combination with relative pronouns, as also with temporal, causal, and conditional particles, to confirm their signification. The sense of this particle is generally, as in the case of $\gamma \varepsilon$, indicated in English merely by a stronger intonation of the word, although it may frequently also be translated by "very," "ever." In combination with a participle we often translate it by "although" or "how much soever." Thus, $\lambda \acute{\epsilon} \gamma \varepsilon \iota$, $\mathring{\epsilon} \pi \varepsilon \rho$ $\lambda \acute{\epsilon} \gamma \varepsilon \iota$, $\mathring{\epsilon} \kappa \varepsilon \iota$ $\mathring{\epsilon} n \varepsilon \rho$ $\mathring{\epsilon} \kappa \iota$ $\mathring{\epsilon} n \varepsilon \rho$ $\mathring{\epsilon} n \varepsilon \rho$

Küpov $\dot{\eta}\pi\epsilon\rho$ $\epsilon l\chi\epsilon v$, "He proceeds straightway unto Cyrus, just as he was."

ΠΩΣ.

- 1. The particle $\pi\tilde{\omega}\zeta$, when circumflexed, is interrogative, and signifies "how?" The combination $\pi\tilde{\omega}\zeta$ $\gamma a\rho$ is employed as an emphatic negative, "not at all." Thus, $\pi\tilde{\omega}\zeta$ $\gamma a\rho$ $\pi o\iota\hat{\eta}\sigma\omega$, "I will not do it at all," literally, "for how shall I do it?" In the same way κai $\pi\tilde{\omega}\zeta$ is used; as, κai $\pi\tilde{\omega}\zeta$ $\sigma \iota\omega\pi\tilde{\omega}$; "I cannot be silent," literally, "and how am I to be silent?"
- 2. As an enclitic, $\pi\omega_{\zeta}$ signifies "somehow," "in some degree," &c.; as, $\delta\lambda\lambda\omega_{\zeta}$ $\pi\omega_{\zeta}$, "in some other way;" $\delta\delta\varepsilon$ $\delta\varepsilon$ $\delta\varepsilon$, "somehow thus," &c.

$^{\circ}\Omega\Sigma$.

- 1. The particle $\delta\varsigma$ is sometimes used for \emph{iva} , to denote a purpose; as, $\delta\varsigma$ $\delta\epsilon \acute{\epsilon} \xi \omega \mu \epsilon \nu$, "in order that we may show." Occasionally, as in the case of \emph{iva} , the word is omitted, the purpose of which is to be expressed; as, $\delta\varsigma$ δ $\delta\lambda\eta\theta\tilde{\eta}$ $\lambda\dot{\epsilon}\gamma\omega$, $\kappa\dot{\alpha}\lambda\epsilon\iota$ $\mu\iota\iota$ $\tau\dot{\alpha}\upsilon$ $\mu\dot{\alpha}\rho\tau\upsilon\rho\alpha\varsigma$. "But that thou mayst see that I speak the truth, call for me the witnesses."
- 2. It is also used for $\delta\tau\iota$, with the meaning of "that;" as, $\lambda\epsilon\gamma o\nu\tau\epsilon\varsigma$, $\dot{\omega}_{\varsigma}$ $\dot{\epsilon}\kappa\epsilon\tilde{\iota}\nu\dot{\delta}_{\varsigma}$ $\gamma\epsilon$ où $\pi o\lambda\epsilon\mu\epsilon\tilde{\iota}$ $\tau\tilde{\eta}$ $\pi\dot{\delta}\lambda\epsilon\iota$. "Saying, that he does not make war upon the city."
- 3. It is also used with the meaning of "as," which is its more ordinary acceptation. Sometimes the tragic writers repeat the word that precedes $\omega_{\mathcal{C}}$ when signifying "as," and this is done when the speaker, from unpleasant recollections, does not choose to be more precise. Thus, $\delta\lambda\omega\lambda\epsilon\nu$ $\omega_{\mathcal{C}}$ $\delta\lambda\omega\lambda\epsilon\nu$, "He has perished as he has perished;" i. e., he has perished; no matter how.
- 4. With the acute accent, it is used in the sense of $o\~v\tau\omega\varsigma$, and then stands at the beginning of propositions. This usage is very frequent in Homer; as, $\mathring{\omega}_{\varsigma}$ $e\ita\mathring{\omega}_{\varsigma}$. We must be careful, however, not to confound $\check{\omega}_{\varsigma}$ for $o\~v\tau\omega\varsigma$, with $\check{\omega}_{\varsigma}$ changed to $\check{\omega}_{\varsigma}$ because followed by an enclitic, nor with $\check{\omega}_{\varsigma}$ placed after a word on which it depends, and receiving in consequence the tone or accent; as, $\vartheta e\~o \varsigma$ $\mathring{\omega}_{\varsigma}$, "as a god."
- 5. It is often used in exclamations, with the signification of "how;" as, ως σε μακαρίζομεν! "How happy we deem you!" βροτοῖς ἔρωτες ὡς κακὸν μέγα! "How great an evil is love to mortals!" On this is founded the use of ὡς with optatives, in the sense of the Latin utinam, "I wish;" as, ὡς μ' ὅφελ' Ἑκτωρ κτεῖναι! "Would that Hector had slain me!" literally, "how Hector ought to have slain me!"
- 6. It is put, like ὅτι, before superlative adjectives and adverbs, and strengthens the meaning; as, ὡς τάχιστα, "as quickly as possible."

- 7. In many cases $\dot{\omega}_{\mathcal{G}}$ came to be regarded as nothing more than a mere strengthening particle, and hence we have the idioms, $\dot{\omega}_{\mathcal{G}}$ $\dot{a}\lambda\eta\theta\tilde{\omega}_{\mathcal{G}}$, "truly;" $\dot{\omega}_{\mathcal{G}}$ $\dot{a}\tau\epsilon\chi\nu\tilde{\omega}_{\mathcal{G}}$, "entirely," &c.
- 8. It is often used in limiting propositions with the infinitive; as, ως εἰκάσαι, "as far as one may conjecture;" ως ἔμοιγε δοκεῖν, "as far as appears to me at least;" ως εἰκασαι, "as far as one may conjecture;" ως εἰπεῖν, "so to speak."
- 9. It is frequently found in this same sense with prepositions following; as, $\dot{\omega}_{\varsigma}$ $\dot{\alpha}\pi'$ $\dot{\sigma}\mu\mu\dot{\alpha}\tau\omega\nu$, "to judge by the eye;" $\dot{\omega}_{\varsigma}$ $\dot{\epsilon}\pi\dot{\epsilon}$ $\dot{\tau}\dot{\sigma}$ $\pi\delta\lambda\dot{\nu}$, "for the most part." Hence it is often used in comparisons; as, $\ddot{\alpha}\pi\iota\sigma\tau\nu\nu$ $\tau\dot{\sigma}$ $\pi\lambda\ddot{\eta}\theta\sigma_{\varsigma}$ $\lambda\dot{\epsilon}\gamma\epsilon\tau at$ $\dot{\alpha}\pi\delta\lambda\dot{\epsilon}\sigma\theta at$, $\dot{\omega}_{\varsigma}$ $\pi\rho\dot{\delta}_{\varsigma}$ $\tau\dot{\sigma}$ $\mu\dot{\epsilon}\gamma\epsilon\theta\sigma_{\varsigma}$ $\tau\ddot{\eta}_{\varsigma}$ $\pi\delta\lambda\epsilon\omega\varsigma$. "An incredible number are said to have perished, in proportion to the size of the city."
- 10. It is elegantly joined to participles in the genitive absolute, and the participle must then be rendered, in English, by a tense of the verb; as, ώς ταύτης τῆς χώρας ἐχυρωτάτης οὔσης: "Because this place was the most secure." Sometimes, also, it is connected with the accusative or dative of the participle. In these constructions with the participle, whether in the genitive, dative, or accusative, it has the force of as, since, because, inasmuch as, as if, &c.
- 11. It also has the meaning of "when," as a particle of past time; as, ω_{ς} $\delta \hat{\epsilon} \ \tilde{\eta} \lambda \theta \epsilon$, "but when he came." And sometimes, also, the force of "while."
- 12. With numerals it signifies "about;" as, ως τεσσαράκοντα, "about forty;" ως τρία ἢ τέτταρα στάδια, "about three or four stadia."
- 13. It is sometimes put, especially by Attic writers, instead of the preposition $\epsilon i_{\mathcal{C}}$, $\pi\rho \delta_{\mathcal{C}}$, or $\epsilon\pi\ell$. In truth, however, the preposition in such instances must always be regarded as understood, while $\omega_{\mathcal{C}}$ retains in translation nothing of its original meaning. It must be remarked, however, that $\omega_{\mathcal{C}}$, when put for $\epsilon l_{\mathcal{C}}$, $\pi\rho\delta_{\mathcal{C}}$, or $\epsilon\pi\ell$, is generally found with persons, and seldom with inanimate things. The primitive meaning of $\omega_{\mathcal{C}}$ $\pi\rho\delta_{\mathcal{C}}$, $\omega_{\mathcal{C}}$ $\epsilon l_{\mathcal{C}}$, &c., is "as towards," "as to," and the particle serves to indicate that the preposition must not be taken in a strict and definite sense. Hence, when $\omega_{\mathcal{C}}$ alone appears, with the preposition understood, it always implies that the approach is made with some degree of timidity or reverence. Thus, $\omega_{\mathcal{C}}$ $\tau \circ \upsilon_{\mathcal{C}}$ $\vartheta \varepsilon \circ \upsilon_{\mathcal{C}}$, "unto the gods;" $\omega_{\mathcal{C}}$ $\tau \circ \upsilon_{\mathcal{C}}$ $\vartheta \circ \upsilon_{\mathcal{C}}$, "to the king." In this lies the reason why $\omega_{\mathcal{C}}$ is seldom ever construed in this way with the names of places or things, but generally with animate objects.

S 2

PREPOSITIONS.

I. Prepositions, in Greek, govern the genitive, dative, or accusative. Some govern only one case, others two cases, and others, again, three; as follows:

Genitive only. 'A $\nu\tau i$, 'A $\pi \delta$, 'E κ or 'E ξ , and $\Pi\rho\delta$.

DATIVE ONLY. 'E ν and $\Sigma \acute{\nu} \nu$.

Accusative only. Eig or 'Eg.

Genitive and Accusative. $\Delta \iota \acute{a}$, $Ka \tau \acute{a}$, and $\Upsilon \pi \acute{e} \rho$.

Dative and Accusative. $^{\prime}\mathrm{A}\nu\dot{a}.$

Genitive, Dative, and Accusative. 'Αμφί, 'Επί, Μετά, Παρά, Περί, Πρός, 'Υπό.

II. We will now proceed to illustrate by examples the force of each, arranging them according to the cases which they respectively govern.

I. Prepositions governing the

- 1. The fundamental idea of the genitive is that of separation or abstraction, of going forth, from, or out of anything.
- 2. The prepositions, therefore, that are combined with the genitive, carry with them the general meaning of proceeding from something; though, strictly speaking, the ideas of, out of, and from, lie primarily in the genitive case itself.

'Αντί.

- 1. The primitive meaning of this preposition was "against," "contrary to." It has lost, however, its original signification, except in the case of compounds; as, ἀντιτάττειν, "to place over against;" ἀντιλέγειν, "to contradict."
- 2. The secondary meanings of $\dot{a}\nu\tau\dot{\iota}$, deducible from the primitive meaning, are "instead of," "for," and refer to the relations of exchange, purchase, value, &c., where the objects referred to are supposed to be set opposite or over against each other, and their respective value thus estimated. Hence we have the following examples: $\dot{\delta}o\ddot{\nu}\lambda_0\zeta\,\dot{a}\nu\tau\dot{\iota}\,\beta a\sigma\iota\lambda$ - $\dot{\epsilon}\omega\zeta$, "a slave instead of a king;" $\dot{a}\nu\theta$ $\dot{\omega}\nu$, "for which reasons" (on which account).

'Aπó.

- 1. The leading meaning of this preposition is "from," and it has reference either to place, time, or the assigning of the origin or cause of a thing. I. The relation of place; as, ἀπὸ χθονὸς, "from the ground;" ἀφ' Ἰππων, "from on horseback." II. The relation of time; as, γενέσθαι ἀπὸ δείπνον, "to have done supper" (to be from supper); πίνειν ἀπὸ τοῦ σιτίον, "to drink just after eating" (to drink from eating). III. The assigning of the origin or cause; as, ἀπὸ δικαιοσύνης, "from a love of justice;" πέφνεν ἀπ' ἀργυρέοιο βιοῖο, "he slew him by means of a silver bow;" ol ἀπὸ τῆς στοᾶς, "the Stoics" (the philosophers from the porch); ol ἀπὸ Πλάτωνος, "the Platonics," &c.
- 2. It must be borne in mind, that, when $\dot{a}\pi\dot{o}$ refers to place, it denotes the place at or near which any one was; whereas the place within is expressed by $\dot{\epsilon}\kappa$.

'Ε κ or 'Ε ξ .

- 1. 'E κ (before a vowel &\$\xi\$) has for its leading signification "out of," "from," and serves to indicate a choice out of several objects, or to denote a whole consisting of many parts. It may be viewed, like å π 6, under the three relations of place, time, and the assigning of origin and cause. I. The relation of place; as, $\&\kappa$ $\tau \tilde{\eta}_S$ π 6 $\lambda \&\omega_S$, "out of the city," which presupposes that one has been in the city, whereas å π 6 $\tau \tilde{\eta}_S$ π 6 $\lambda \&\omega_S$ merely implies that one has been near the city. II. The relation of time; as, $\&\kappa$ $\tau \acute{\iota}vo_S$ $\chi \rho \acute{o}vo_V$, "since a certain time;" $\&\xi$ $\circ \check{v}$, "since" (supply $\chi \rho \acute{o}vo_V$). III. The origin or cause; as, $\tau \grave{a}$ $\&\kappa$ $\pi a \tau \rho \acute{o}_S$ $\pi \rho o \sigma \tau a \chi \theta \acute{e}v \tau a$, "the things commanded by a father;" $\&\xi$ 5 &u60, "through me" (by my means or authority).
 - 2. The following examples, falling under some one or other of the

Πρό.

- 1. The primitive meaning of πρό is "before," and it may be considered under the three relations of place, time, and preference. I. The relation of place; as, πρὸ ἄλλων, "before others;" πρὸ πόλεως, "before the city." II. The relation of time; as, ταῦτα πρὸ τῆς Πεισιστράτον ἡλικίας ἐγένετο. "These things happened before Pisistratus came of age." III. The relation of preference; as, οὐδεὶς οὕτως ἀνόητός ἐστιν, ὅστις πόλεμον πρὸ εἰρήνης αἰρεῖται, "No one is so foolish as to prefer war to peace" (literally, "who makes choice to himself of war before peace); πρὸ πολλοῦ ποιεῖσθαι, "to value highly" (to value before much), &c.
- 2. Hence arise the following examples: $\mu\acute{\alpha}\chi\epsilon\sigma\theta\alpha\iota$ $\pi\rho\acute{\alpha}$ $\tau\iota\nu\sigma\varsigma$, "to fight for one," because he who fights for one places himself before him. So $\nu\alpha\nu\mu\alpha\chi\acute{\epsilon}\epsilon\iota\nu$ $\pi\rho\grave{\alpha}$ $\tau\~{\eta}\varsigma$ $\Pi\epsilon\grave{\lambda}\sigma\sigma\nu\nu\acute{\eta}\sigma\sigma\nu$, "to fight a naval battle for the Peloponnesus;" $\grave{\alpha}\theta\grave{\lambda}\epsilon\acute{\nu}\epsilon\iota\nu$ $\pi\rho\grave{\alpha}$ $\check{\alpha}\nu\alpha\kappa\tau\sigma\varsigma$ $\check{\alpha}\mu\epsilon\iota\grave{\lambda}\acute{\iota}\chi\sigma\nu$, "to toil on account of a cruel king."

II. Prepositions governing the

- 1. The fundamental idea of the dative is directly opposed to that of the genitive, since in the dative the idea of approach lies at the basis; or, in other words, it serves to indicate the more remote object.
- 2. This general idea of approach branches off into the kindred ideas, 1. of union or coming together; 2. of likeness; 3. of advantage or disadvantage.
- 3. The dative also denotes, as consequences of the same general idea, 1. the *instrument* or *means* for effecting any-

thing; 2. the manner; 3. the cause; 4. a particular or definite time.

$^{\prime}\mathbf{E}\nu$.

The primary meaning of this preposition is "in," as indicative of place; as, ἐν ταῖς ᾿Αθήναις, "in Athens;" ἐν 'Ρώμη, "in Rome." From this primary use in definitions of places, the following constructions are derived, which accord in part with the English or Latin idiom . I. To denote the person or thing on which, as its substratum, the action is performed; as, ἐπιδείκνυσθαι ἔν τινι, "to show in the case of a certain one." II. Among several; as, έν 'Αργείοις, " among the Argives;" ἐν ἀθανάτοις, "among the immortals." ΙΙΙ. ἐν φόδω εἶναι, " to be in fear;" ἐν ὀργῆ εἶναι, " to be in a rage with any one;" ἐν αἰσχύναις ἔχειν, "to be ashamed;" ἐν ἐλαφρῷ ποιεῖσθαι, "to make light of." IV. Referring to clothing, array, &c.; as, ἐν ῥινῷ λέοντος, "in the skin of a lion;" εν πέλταις, ακοντίοις, τόξοις διαγωνίζεσθαι, " to contend, equipped with shields, spears, bows;" έν στεφάνοις. "adorned with chaplets." V. Denoting a means or cause on which something depends; as, τὰ μὲν πρότερον πραχθέντα ἐν ἄλλαις πολλαῖς ἐπιστολαῖς ἴστε, " Ye know the things previously done through many other letters;" ἐν νομοθέταις θέσθαι νόμον, "to enact a law by means of the nomothetæ," &c.

Σύν.

- 1. The primary meaning of this preposition is "with," denoting accompaniment; as, πότμω σὺν εὐδαίμονι, "with a happy lot;" σὺν τινι εἶναι, "to be in company with any one;" σὺν τοῖς "Ελλησι μᾶλλον ἢ σὺν τῷ βαρβάρω εἶναι, "to be on the side of the Greeks rather than of the barbarian;" σὺν τῷ σῷ ἀγαθῷ, "to thy advantage;" σὺν τῷ Θεῷ, "with the assistance of the Deity."
- 2. Hence it also expresses a mean, which, as it were, accompanies the effect; as, τοὶ καὶ σὺν μάχαις δὶς πόλιν Τρώων πράθον, "Who twice, by means of battles, sacked the city of the Trojans."

III. Preposition governing the

- ACCUSATIVE.
- The accusative denotes the immediate object upon which the action of a transitive verb is directed.
 All prepositions connected with the accusative denote

a direction or extension to some point, a stretching, reaching, finishing, completing. Hence they designate particular parts of the general relation expressed by the accusative, and are added to the same for greater perspicuity and distinctness.

Είς.

- 1. The primitive meaning of this preposition is "into;" as, εἰσῆλθον εἰς τὴν πόλιν, "they entered into the city." With this is connected the meaning of "to;" as, ἰκετεύειν εἴς τινα, "to come as a suppliant to any one."
- 2. With the verbs "to say," "to show," the reference or direction to the persons, to whom anything is said or shown, is sometimes considered as analogous to an actual motion, and this analogy is expressed by εἰς; as, οἰ πατέρες πολλὰ δὴ καὶ καλὰ ἔργα ἀπεφήναντο εἰς πάντας ανθρώπους. "Your fathers exhibited many and honourable deeds before all men." Hence it frequently signifies "with respect to," a general reference, which in English is often expressed by the more definite "on account of," "in consequence of;" as, φοβεῖσθαι εἴς τι, "to be alarmed on account of anything;" δυστυχεῖν εἴς τι, "to be unfortunate on any account;" λοιδορεῖν τινα εἴς τι, "to blame one on any account."
- 3. The idea of a direction or relation lies also at the foundation of the following combinations; as, εἰς ἀπαλλαγὰς κάκων, "for a deliverance from evils;" ἔθησαν ἔς ἀνδρεῖον, "they displayed valour;" εἰς ταὐτὸν ἥκειν; "to be in the same circumstances;" ἐς τοσοῦτον, "so far" or "so much," &c.
- 5. With numerals εἰς sometimes signifies "about;" as, ναῦς ἐς τὰς τετρακοσίας, "about four hundred vessels;" and sometimes it makes them distributive; as, εἰς δύο, "bini."
- 6. Frequently the noun which is governed by $\epsilon l c$ is understood, and it is then put with the genitive which is dependant upon that noun; as, $\epsilon l c$ $\Lambda l \gamma \acute{\nu} \pi \tau \sigma \iota \sigma$ (supply $\acute{\rho}\acute{\sigma} \sigma \nu$); $\epsilon l c$ $\delta \iota \delta a \sigma \kappa a \lambda \omega \nu$ (supply $\delta \acute{\omega} \mu a \tau a$). This is especially the case with the names of deities; as, $\epsilon l c$ ' $\Lambda \rho \tau \epsilon \mu l \delta \sigma c$, "to Diana's" (supply $l \epsilon \rho \acute{\sigma} \nu$). So in Latin, ventum est ad Cereris, scil. templum.

IV. Prepositions governing the

GENITIVE AND ACCUSATIVE.

Διά.

- 1. The primitive meaning of $\delta\iota\dot{a}$ is "through." With the genitive this meaning may be considered under two relations: I. Of space and time; II. Of cause and means.
- 2. I. The relation of space and time; as, τὸ ἔγχος ἤλθε διὰ τοῦ ψώρακος, "the spear went through the corslet;" δι' ὁλίγου εἶναι, "to be within a little distance of;" ποταμὸς διὰ πέντε σταδίων ἀναφαινόμενος, "a river appearing five stadia off;" διὰ μακροῦ χρόνου, "after a long time;" δι' ἐνδεκάτου ἔτεος, "eleven years after." But frequently, with ordinals, it expresses the recurrence of an action after a certain period of time; as, διὰ τρίτου ἔτεος, "every third year;" δι' ἐνᾶτου ἔτεος, "every ninth year."
- 3. II. The relation of cause and means; as, δι' ἐαντοῦ, "by his own means;" δι' ἀγγέλων λέγειν, "to announce by means of messengers;" διὰ τῶν ὀφθαλμῶν ὁρᾶν, "to see by means of the eyes," &c.
- 4. WITH THE Accusative $\delta i \hat{a}$ is again to be considered under two relations: I. The relation of place; II. The relation of cause.
- 5. I. The relation of place; as, διὰ πόντιον κῦμα πορεύεσθαι, "to go through the ocean wave;" διὰ δώματα, "throughout the mansion." II. The relation of cause; as, διὰ τοῦτο, "on this account;" διὰ τοὺς εὐ μαχομένους κρίνονται al μᾶχαι, "battles are decided by those who fight bravely."

Κατά.

- 1. The primitive meaning of this preposition denotes a downward direction towards an object. Hence we have, in the genitive, κατὰ σκοποῦ τοξεύειν, "to shoot at a mark," because the arrow, proceeding in a curve, descends to the mark; κατὰ κόρρης τύπτειν, "to strike at the head," i. e., down against. Hence is deduced the signification "with respect to," which frequently, however, may be rendered "against." Thus, κατά τινος εἰπεῖν, "to say something with respect to any one," or, if this be prejudicial, "to say something against one." So also ψεύδεσθαι κατὰ τοῦ Θεοῦ, "to say something falsely of the Deity," or "to speak falsely against the Deity." On the contrary, μέγιστον καθ ὑμῶν ἐγκῶμιον, "the greatest compliment paid you," literally, "with regard to you," "upon you."
- 2. $Ka\tau\acute{a}$ is used, especially with the genitive, to denote motion from above downward, and then answers to the Latin de. Thus, $\beta \check{\eta}$ $\delta \grave{\epsilon}$ $\kappa a\tau'$

Οὐλύμποιο καρήνων, "he went down from the summits of Olympus;" κατ ὀφθαλμῶν κέχυτ ἀχλύς, "darkness was poured down over his eyes;" κατ ἄκρας, "from the top downward," speaking of the destruction of cities, whereas the Latins say "funditus delere." Hence κατὰ χειρός ὕδωρ διδόναι, "to pour water upon the hands;" κατὰ γῆς ἱέναι, "to go beneath the earth."

- 3. The following phrases are to be noticed: εὖχεσθαι κατὰ βόος, " to vow an ox;" εὖχεσθαι καθ' ἑκατόμβης, " to vow a hecatomb." In such constructions as these the idea is implied of a vow offered down upon (i. e., resting upon) something as its basis. In the following, καθ' ἱερῶν ὀμόσαι, " to swear by the victim," the reference is plainer, for the party is supposed, according to the Grecian custom, to touch the victim at the time of making the oath.
- 4. With the Accusative κατά chiefly indicates "as relates to," "according to." Thus, κατὰ τοῦ μαντηΐου ἀπόκρισιν, "as regards the answer of the oracle;" τὰ κατὰ Παυσανίαν καὶ Θεμιστοκλέα, "the things relating to Pausanias and Themistocles."
- 5. From this general meaning several others are deduced. Thus, "on account of;" as, κατὰ τὸ ἔχθος τὸ Λακεδαιμονίων, "on account of his hatred towards the Lacedæmonians," literally, "in accordance with." Hence it is often put with verbs of motion, in order to show the object of them; as, κατὰ λητην ἐκπλώσαντες, "having sailed out in quest of plunder," literally, "with reference to."
- 6. Κατά is also joined with the accusative to denote similitude, correspondence, suitableness, &c.; as, πατέρα τε καὶ μητέρα εὐρήσεις οὐ κατὰ Μιθραδάτην καὶ τὴν γυναῖκα αὐτοῦ, "You will find your father as well as mother very different people from Mithradates and his wife," literally, "not in accordance with." So also κατ' ἐμαυτόν, " of the same kind as myself;" οἱ καθ' ἡμᾶς, "men of our station," " of our character," and also "our contemporaries." And again, with comparatives; as, μεῖζον, ἡ κατ' ἀνθρωπον, νοσεῖς, "You are labouring under a malady worse than man can bear."
- 7. Κατά is likewise joined with the accusative in definitions of place; as, κατὰ στρατόν, "in the army;" κατ' 'Αργος, "in Argos;" κατὰ γῆν, "by land;" κατὰ τὸν πλοῦν, "on the voyage;" κατὰ Φωκαίην πόλιν, "near the city of Phocæa." Hence in Homer, χωόμενος κατὰ θυμόν, "enraged in soul."
- 8. It also appears in definitions of time; as, $\kappa a \tau \grave{\alpha} \tau \grave{\delta} \nu \pi \acute{\delta} \hbar \epsilon \mu \nu \nu$, "at the time of (or during) the war;" $\kappa a \tau \grave{\alpha} \tau \grave{\delta} \nu \kappa a \tau \grave{\alpha} K \rho o i \sigma o \nu \nu$, "in the time of Crasus." Hence of $\kappa a \theta$ ' $\dot{\eta} \mu a \varsigma$, "our contemporaries," mentioned in § 6.
 - 9. With numerals, κατά serves to express the same as the Latin dis-

tributives. Thus, καθ' ἔνα, "one by one," "singly;" καθ' ἔπτα, "seven at a time;" and without numerals; as, κατὰ μῆνα, "every month;" κατὰ ἐνιαντόν, "every year;" κατὰ πόλεις, "by cities;" κατὰ κώμας, "by villages," &c.

10. It is often with its case expressed by an adverb in English; as, κατὰ μοῖραν, "properly," "fitly;" κατὰ μικρόν, "gradually;" κατὰ κράτος, "vehemently," with all one's might; κατὰ πόδα, "quickly," "immediately," &c.

'Υπέρ.

- 1. The primitive meaning of this preposition is "above," "over," "beyond." Thus, ὁ ήλιος ὑπὲρ ἡμῶν καὶ τῶν στέγῶν πορευόμενος, "the sun moving above us and our dwellings;" ὑπὲρ πολλῶν, "beyond many." Hence also it is employed in speaking of the sites of towns and places on rivers or the sea, because they are higher than it; as, λιμὴν καὶ πόλις ὑπὲρ αὐτοῦ, "a harbour, and a city upon it."
- 2. From the primitive meaning is deduced that of "for," "in behalf of," when a person is supposed to go, as it were, in front of or beyond another, and occupy a place which the latter would otherwise have been compelled to fill; and in this way to act for or in behalf of that one. Thus, θύειν ὑπὲρ τῆς πόλεως, "to sacrifice in behalf of the state;" μάχεσθαι ὑπέρ τινος, "to fight for one;" τιμωρεῖν ὑπέρ τινος, "to punish for one." Hence δεδιέναι ὑπέρ τινος, "to fear for one."
- 3. Connected with this is the meaning "on account of;" as, ξριδος ὅπερ, "on account of strife;" ἀλγέων ὅπερ; "on account of sorrows;" ὑπὲρ τοῦ μὴ ποιεῖν τὸ προσταττόμενον, "in order not to do what was ordered."
- 4. From the same source arises also the meaning "for the sake of," as used in prayers. Thus, καί μιν ὑπὲρ πατρὸς καὶ μητέρος καὶ τέκεος λίσσεο, "and entreat him for the sake of his father, and mother, and offspring."
- 5. With the accusative, $\dot{v}\pi\dot{\epsilon}\rho$ has the meaning of "over," as in the genitive; as, $\dot{\rho}\iota\pi\tau\dot{\epsilon}o\nu\sigma\iota$ $\dot{v}\pi\dot{\epsilon}\rho$ $\tau\dot{o}\nu$ $\delta\dot{\rho}\iota\nu$, "they fling it over the house;" and also the force of "above;" as, $\dot{v}\pi\dot{\epsilon}\rho$ $\tau\dot{\alpha}$ $\tau\epsilon\sigma\sigma\epsilon\rho\dot{\kappa}\kappa\nu\tau\alpha$ $\ddot{\epsilon}\tau\eta$, "above forty years." So, also, $\dot{v}\pi\dot{\epsilon}\rho$ $\dot{\mu}\dot{\rho}\rho\sigma\nu$, "more than destiny requires," literally, "above destiny;" $\dot{v}\pi\dot{\epsilon}\rho$ $\dot{\lambda}\dot{\rho}\gamma\nu$, "above all description."

V. Preposition governing the Genitive and Accusative.

'Ανά.

1. The primitive meaning of this preposition is directly opposite to that of κατά, and denotes motion upward. Hence its original significa-

г

tion is "up," "up on," &c. This, however, seldom occurs, and derivative meanings are more commonly found.

- 2. 'Ανά governs a dative in the epic and lyric poets only; as, χρνσέφ ἀνὰ σκήπτρφ, "on the top of a golden sceptre;" χρυσέαις ἀν' ἴπποις, "in a golden chariot," carrying with it the idea of being mounted on high; εΰδει δ' ἀνὰ σκάπτφ Διὸς ἀετός, "the eagle sleeps on the sceptre of Jove," i. e., on the top of the sceptre; ἀνὰ ναυσίν, "in ships," i. e., up on ships.
- 3. Elsewhere it governs the accusative, and expresses, 1. A duration or continuance, both of time and space; as, ἀνὰ τὸν πόλεμον τοῦτον, "throughout this whole war," i. e., up along this whole war; ἀνὰ πᾶσαν ἡμέραν, "daily;" ἀνὰ δῶμα, "throughout the mansion."
- 4. With numerals it makes them distributive; as, ἀνὰ πέντε, "five at a time;" ἀνὰ πέντε παρασάγγας τῆς ἡμέρας, "five parasangs each day."

VI. Prepositions governing the Genitive, Dative, and Accusative.

'Αμφί.

- 1. The primitive meaning of this preposition is "around," "about," "round about."
- 3. With the Dative it signifies "about," in answer to the question "where?" even when the whole thing is not covered; as, ἀμφὶ πλευραῖς μασχαλιστῆρας βάλε, "fling the broad bands of iron around his sides;" ἰδρώσει μέν τεν τελαμὼν ἀμφὶ στήθεσσιν, "the strap shall be moist with perspiration around the breast of each one."
- 4. Sometimes the case which is governed by the preposition does not express the thing about which something else is, but that which is about the latter; as, ἀμφὶ πυρὶ στῆσαι τρίποδα, "to set the tripod on the fire, so that the latter blazes around it;" ἀμφὶ κλάδοις ἔζεσθαι, "to sit surrounded with boughs." Hence, when a place is only generally expressed; as, ἤριπε δ' ἀμφ' αὐτῷ, "he fell beside him;" ἀμφὶ τραπέζαις κρέα διεδάσαντο, "they divided the flesh around the table," i. e., the table where several sat, consequently in different places; ἀμφὶ δίναις Εὐρίπον, "near the eddies of the Euripus."

- 5. It has also with the dative the signification of "concerning," whence are deduced the kindred meanings, "on account of," "about," "through," &c. Thus, τοὺς μὲν ᾿Ατρειδῶν κάτα, τοὺς δ᾽ ἀμφ᾽ ᾿Οδυσσεῖ, "some against the Atridæ, and some about Ulysses;" τοιῆδ᾽ ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν, "to suffer woes for a long time about such a woman." Hence ἀμφὶ τάρβει, "through fear."
- 6. With the Accusative ἀμφί denotes "about," in answer to the questions "where?" and "whither?" as, ἀσπίδ' ἀμφὶ βραχίονα κουφίζων, "wielding lightly the shield about his arm;" ἀμφὶ ψάμμαθον ἐκβεβλῆσθαι, "to be cast out into the sand," so that the sand surrounds the body; ἀμφί τι ἔχειν, "to concern one's self about anything."
- 7. 'Αμφί frequently stands in this sense with the accusative, not to signify a surrounding, but only to denote a place generally. Thus, ἀμφί τε ἄστυ ἔρδομεν ἰρὰ θεοῖσιν, "we offer sacrifices to the gods throughout the whole city," i. e., all around throughout the city. So ἀμφὶ θρήκην, "anywhere in Thrace," i. e., in the whole of Thrace, round about.
 - 8. To this head belongs the phrase of $\dot{a}\mu\phi i$ or $\pi\epsilon\rho i$ $\tau\iota\nu\alpha$. It means,
 - I. The person signified by the proper name, with his companions, followers, &c.; as, καὶ οἱ ἀμφὶ Πεισίστρατον ἀπικνέονται ἐπὶ τῆς ᾿Αθηναίης ἱερὸν, "and Pisistratus, with his troops, comes to the temple of Minerva." So οἱ περὶ Θρασύδουλον, "Thrasybulus with his followers;" οἱ ἀμφὶ ᾿Ορφέα, "Orpheus with his scholars," &c.
 - II. Sometimes this phrase signifies merely the person whom the proper name expresses, but only in later writers. Thus, Arrian, Exp. Al. p. 385, οἱ ἀμφὶ Κρατερὸν, "Craterus;" and again, Ælian, V. H. 1, 16, οἱ ἀμφὶ τὸν Κρίτωνα καὶ Σιμμίαν καὶ Φαίδωνα, "Crito, and Simmias, and Phado." This usage occurs particularly in the later grammarians.
 - III. Sometimes the phrase denotes principally the companions or followers of the person indicated by the proper name, the latter being merely mentioned in order to express the former more definitely. Thus, Xen. Hist. Gr. 7, 5, 12, oi περὶ 'Αρ-χίδαμον, "the companions of Archidamus."

$'E\pi i$.

- 1. The primitive meaning of $\xi\pi\hat{\iota}$ is "upon," whence various kindred meanings arise.
- 2. With the Genitive it signifies "on," "at," "in," or "near;" as, ἐπὶ τῶν κοινῶν τῆς πόλεως βωμῶν, "upon the public altars of the city;" ἐπὶ κρατὸς λιμένος, "at the head of the creek;" ἐστεῶτες ἐπὶ τῶν

θυρέων, "standing near the door." Hence the phrase ἐπὶ τῶν τομίων ὁμνύναι, "to stand near and swear by the entrails."

- 3. It is also used in answer to the question "whither?" as, πλεῖν ἐπὶ Σάμον, "to sail towards Samos" (i. e., literally, "to sail upon Samos"); ἐπὶ Σάρδεων φεύγειν, "to flee towards Sardis." Hence ὁδὸς ἡ ἐπὶ Καρύης φέρουσα, "the road that leads to Caria."
- 4. In definitions of time $\dot{\epsilon}\pi\dot{\imath}$ has the meaning of "during," "under," &c.; as, $\dot{\epsilon}\pi\dot{\imath}$ Kékropog, "during the time of Cecrops" (i. e., resting upon this period as a species of base); $\dot{\epsilon}\pi'$ $\dot{\epsilon}\dot{\imath}\dot{\nu}\dot{\nu}\dot{\nu}$, "in time of peace;" $\dot{\epsilon}\pi\dot{\imath}$ $\dot{\tau}\dot{\omega}\nu$ $\dot{\eta}\mu\epsilon\tau\dot{\epsilon}\rho\omega\nu$ $\pi\rho\sigma\dot{\nu}\dot{\nu}\nu$, "in the days of our forefathers."
- 5. It has frequently also the force of the Latin de, and denotes "of," "concerning," &c.; as, ὅπερ ἐπὶ τῶν δούλων ἐλέγομεν, "what we were remarking concerning the slaves" (literally, "were speaking upon the subject of the slaves").
- 6. With the verbs "to name," "to be named," &c., it has the meaning of "after," "from;" as, ὀνομάζεσθαι ἐπί τινος, "to be named after one" (literally, "to be named upon one").
- 7. It often expresses a connexion, accompaniment, provision, &c., either with things or with persons; as, ἐπὶ σμικρῶν λόγων, "with a few words;" καθῆστο Κάδμον λαὸς ἀσπίδων ἔπι, "the people of Cadmus had sat down arrayed with shields;" ἐπὶ προσπόλον μιᾶς χωρεῖν, "to go accompanied by a single maid-servant." Hence is deduced the meaning of "before;" as, ἐπὶ μαρτύρων, "before witnesses;" ἐπωμόσαντο ἐπὶ τῶν στρατηγῶν, "they swore in the presence of the generals," &c.
- 8. In this way the following phrases appear to have originated: ἐφ' ἑαντοῦ, "by himself," "peculiarly;" ἐπὶ σφῶν αὐτῶν, "by themselves," "unmixed with others," &c. Hence ἐφ' ἑαντοῦ οἰκεῖν, when said of states, means "to live by themselves, not dependant upon others, but having a constitution of their own."
- 9. Έπί is also used in the genitive with numerals; as, ἐπὶ τριῶν στῆναι, "to stand three deep;" ἐπὶ τεσσάρων, "four deep;" ἐφ' ἐνὸς ἡ κατάβασις ἦν, "the descent was by one at a time."
- 10. With the Dative ἐπί denotes, in particular, subordination, the being in the power of any one, &c. Thus, τῶν ὄντων τὰ μὲν ἐστὶν ἐφ' ἡμῖν, τὰ δ' οὐκ ἐφ' ἡμῖν, "of the things that are, some are in our power (under our control), others are not in our power;" ἐπὶ μάντεσιν εἰναι, " to be dependant upon soothsayers;" ποιεῖν τι ἐπί τινι, " to submit a thing to any one's judgment;" τὸ ἐπ' ἐμοί, " as far as depends upon me."
- 11. With the dative $\ell\pi\ell$ also denotes condition, especially in the phrase $\ell\phi'$ ϕ or $\ell\phi'$ $\delta\tau\epsilon$, "upon condition." That also is regarded as a condition, on account of which, in order to obtain it, something is done which

is the price or the foreseen result of the action. Thus, ἐπὶ δώροις, "on account of promised gifts;" δώρω ἐπὶ μεγάλω, "for a large gift;" ἐπὶ μόσχω ἄδειν, "to sing for the price of a calf;" ἐπὶ τούτοις μόνοις ζῆν, "to live upon condition of having this only;" χώραν ἀναθεῖναι ᾿Απόλλωνι ἐπὶ πάση ἀεργία, "to consecrate a territory to Apollo, on condition of its remaining entirely uncultivated."

- 12. Hence it frequently expresses an object or aim, inasmuch as this is the condition upon which the action is performed. Thus, μή κλῶπες ἐπὶ δηλήσει φανέωσι ὑμῖν, "lest thieves appear to you in order to do you mischief;" οὐκ ἐπὶ τέχνη ἔμαθες, "you have not learned it in order to exercise it as a profession;" ἄγειν τινα ἐπὶ ϑανάτω, " to lead one away to execution."
- 13. From this is deduced the meaning "on account of;" as, φρονεῖν ἐπί τινι, "to pride one's self on account of anything;" ϑανμάζεσθαι ἐπί τινι, "to wonder on any account," &c.
- 14. Sometimes, also, it signifies "at," as a definition of place; as, ἐπὶ τῷ ᾿Αληκι ποταμῷ, "at the river Alex;" and sometimes it is employed to express generally a combination or coexistence. To this latter head belong the phrases ζῆν ἐπὶ παισίν, "to live, having children;" ζῆν ἐπὶ ἴσοισιν, "to live upon a footing of equal rights with others;" ἐπὶ δυσκλείᾳ, "with disgrace;" καθῆσθαι ἐπὶ δάκρνσι, "to sit down in tears," &cc.
- 15. Frequently $\dot{\epsilon}\pi\dot{\epsilon}$, when thus construed, signifies not so much a being together as an immediate following upon, or connexion of time and space; as, $\dot{a}\nu\dot{\epsilon}\sigma\tau\eta$ $\dot{\epsilon}\pi'$ $a\dot{\nu}\tau\ddot{\phi}$ $\Phi\epsilon\rho a\acute{\nu}\lambda a\varsigma$, "Pheraulas arose immediately after him;" $\delta\gamma\chi\nu\eta$ $\dot{\epsilon}\pi'$ $\delta\gamma\chi\nu\eta$ $\gamma\eta\rho\dot{a}\sigma\kappa\epsilon\iota$, "pear after pear grows ripe."
- 16. In many cases $\hat{\epsilon}\pi\hat{\iota}$ with the dative has the same or a similar signification with the genitive; as, $\hat{\epsilon}\pi\hat{\iota}$ $\chi\theta\sigma\nu\hat{\iota}$, "on the earth;" $\hat{\epsilon}\pi\hat{\iota}$ $\nu\nu\kappa\tau\hat{\iota}$, "in the night," &c.
- 17. With the Accusative $\dot{\epsilon}\pi\dot{\iota}$ signifies particularly "upon," "against," in answer to the question "whither?" in those cases where, in Latin, in is put with the accusative; as, $\dot{\alpha}vaba\acute{\iota}ve\iota v$ $\dot{\epsilon}\phi$ ' $\dot{\imath}\pi\pi\sigma v$, "to mount upon horseback;" $\dot{\alpha}vaba\acute{\iota}ve\iota v$ $\dot{\epsilon}\pi\dot{\iota}$ $\partial \rho \dot{\alpha}vov$, "to ascend a throne;" $\dot{\epsilon}\pi\dot{\iota}$ $\dot{\tau}\iota va$ $\mu\eta\chi av \ddot{\alpha}\sigma \partial a\iota$, "to contrive against one." So in $\dot{\epsilon}\pi\dot{\iota}$ $\pi \dot{\alpha} \dot{\alpha} \dot{\alpha} \dot{\alpha} \dot{\alpha} \chi \omega \rho \dot{\epsilon}\dot{\nu}v$, "to retreat," where the Greeks seem to have had in view the return into the place which the foot previously occupied. Hence $\dot{\epsilon}\pi\dot{\iota}$ is often put after verbs of motion with substantives which do not denote a place, but an action, which is the end of one's going; as, $\dot{\iota}\dot{\epsilon}va\iota \dot{\epsilon}\pi\dot{\iota}$ $\partial \dot{\eta}-\rho av$, "to go upon a hunt;" $\dot{\iota}\dot{\epsilon}va\iota \dot{\epsilon}\pi\dot{\iota}$ $\dot{v}\dot{\delta}\omega\rho$, "to go in quest of water;" $\dot{\epsilon}\pi\dot{\iota}$ $\dot{\tau}\dot{\iota}$, "to what end?" "wherefore?" Sometimes, however, we find $\dot{\epsilon}\pi\dot{\iota}$ with the accusative after verbs of rest, but then motion is always implied with the preposition. Thus, $\ddot{\iota}\dot{\epsilon}c\sigma\partial a\iota \dot{\epsilon}\pi\dot{\iota}$ $\tau\iota$, "to go anywhere in

12

order to seat one's self there;" κεῖσθαι ἐπὶ ἀριστερὰ, " to be carried to the left and lie there;" ἐπὶ τὰ τείχη ἀντιπαρετάσσοντο, " they were drawn up against them on the walls," where the idea of ἀναβάντες, " having ascended," is implied in ἐπὶ τὰ τείχη.

18. With definitions of time it answers to the question "how long?" as, $\dot{\epsilon}\pi\dot{\imath}$ $\chi\rho\acute{o}vov$, "for some time;" $\dot{\epsilon}\pi\dot{\imath}$ δύο ἡμέρας, "for two days." It is also used with definitions of space; as, $\dot{\epsilon}\pi\dot{\imath}$ τεσσαράκοντα στάδια, "for the space of forty stadia." With numerals it denotes "about;" as, $\dot{\epsilon}\pi\dot{\imath}$ τριακόσια, "about three hundred."

Μετά.

- The leading idea in this preposition is connexion, either in a greater or less degree. It is weaker, however, in this respect than σύν.
- 2. With the Genitive μετά signifies "with," "together with;" as, καθῆσθαι μετά τῶν ἄλλων, "to sit down along with the rest." Hence μετά τινος εἶναι, "to be on any one's side." With the words "to contend, fight, carry on war," μετά expresses the side which is favoured; as, ἐπολέμησαν μετὰ τῶν συμμάχων πρὸς ἀλλήλους, "they waged war along with their allies against one another."
- 3. Hence arise various constructions, the basis of which is the idea of a connexion, which in other languages is differently expressed. Thus, μετὰ πολιτείας εἶναι, "to have a regular government;" μετὰ τοῦ λόγου, "under the guidance of reason;" μετὰ τῶν νόμων, "agreeably to the laws;" μετὰ κινδύνων, "in the midst of dangers;" μετὰ παιδιᾶς καὶ οἶνου, "in jest and drunkenness."
- 4. With the Dative it occurs in the poets only, with the meaning of "among," "with;" as, μετὰ δὲ τριτάτοισιν ἄνασσεν, "and he was reigning among the third (generation);" μετὰ στρατῷ, "among the army;" νῦν δὲ μεθ' ὑμετέρη ἀγορῆ ἡμαι, "and now I am sitting amid your assembly." Hence arises the general meaning of "in;" as, πηδάλιον μετὰ χερσὶν ἔχοντα, "holding the rudder in his hands;" ἄλλην μῆτιν ὕφαινε μετὰ φρέσιν, "he wove another plan in mind."
- 5. With the Accusative it denotes "after," of which instances everywhere occur. Thus, μετὰ ταῦτα, "after these things;" μετὰ τὸν ἄνθρωπον, "after the man," &c. Hence also ἔπεσθαι μετά τινα, "to follow after one." This literal following was transferred to a figurative following, or guiding one's self by the example of another. Thus, μετὰ σὸν καὶ ἐμὸν κῆρ, "agreeably to thy sentiment and mine;" μετὰ κλέος ἔρχεσθαι, "to go for glory," i. e., where glory called him (Il. 20, 227).
- 6. It is likewise joined, by the Attics particularly, with ἡμέρα alone, or with an ordinal number; as, μεθ' ἡμέραν, " in the daytime;" μετὰ τρίτην ἡμέραν, " on the third day."

7. In Homer especially it means "among" several, with plural or collective words, both where motion and rest are expressed. Thus, μετὰ πάντας ὁμήλικας, "among all his companions in years;" μεθ' ὅμιλον, "among the throng."

Παρά.

- 1. The primitive meaning of $\pi a \rho \dot{a}$ is "by the side of," a signification which lies at the basis of all the other meanings assigned to this preposition.
- 2. With the Genitive it signifies "from" (i. e., from the side of), and expresses motion from a place; as, φάσγανον ἐρύσσατο παρὰ μηροῦ, "he drew his sword from his thigh;" παρ' Αἰήταο πλέουσα, "sailing from Æetes." Hence it denotes what originates and proceeds from something; as, μαθεῖν παρά τινος, "to learn from any one;" ἀγγέλλειν παρά τινος, "to announce from any one."
- 3. So also in the expressions, $\pi a \rho'$ έαντοῦ διδόναι, "to give something from his own substance;" $\pi a \rho'$ αὐτοῦ, "by his command" (Xen. H. G. 2, 1, 27), &c.
- 4. With the Dative it signifies "with," "at," in answer to the question "where?" Thus, Φημίος ὅς β' ἤειδε παρὰ μνηστῆροιν ἀνάγκη, "Phemius, who sang with the suiters (i. e., among them) through compulsion;" παρὰ θεοῖς καὶ παρ' ἀνθρώποις, "with gods and men."
- 5. With the Accusative it signifies "to," "towards" (i. e., to the side of); as, παρὰ νῆας 'Αχαιῶν, "towards the ships of the Greeks;" παρὰ Καμβύσεα, "to Cambyses;" παρὰ τὴν Βαβυλῶνα, "to Babylon." It is frequently used thus in answer to the question "where?" but then the idea of motion is always implied in the preposition. Thus, of μὲν κοιμήσαντο παρὰ πρυμνήσια νηός, "they on their part lay down to rest by the stern-fasts of the ship," i. e., they went to and lay down by them.
- 6. It often occurs with the meaning "in comparison with," "by the side of," "for." Thus, ὁρῶν τὰ ἐπιτηδεύματα αὐτῶν ἐγγύθεν παρὰ τὰ τῶν ἄλλων, "seeing their objects of pursuit from near at hand in comparison with those of the rest;" ἕν πὰρ' ἐσλὸν πήματα σύνδυο δαίονται βροτοῖς ἀθάνατοι, "for one piece of good fortune the gods bestow upon mortals a pair of evils;" παρὰ τὰ ἄλλα ζῶα, "in comparison with the other animals" (Xen. Mem. 1, 4, 14).
- 7. From the primitive meaning "by the side of" are derived the following phrases: $\pi a \rho \tilde{\alpha} \mu \iota \kappa \rho \delta v$, "almost" (by the side of little); $\pi a \rho \tilde{\alpha} \pi o \lambda v$, "by far" (by the side of much), &c.
- 8. It has also the meaning of "along," which results directly from the meaning "by the side of;" as, παρὰ θἶνα θαλάσσης, "along the shore of the sea;" παρὰ νῆας ἰέναι, "to go alongside the ships" (Eurip.

Bacch. 17), not, as elsewhere, "to go towards the ships." Hence also of time, "during," "throughout;" as, $\pi a \rho$ " ὅλον τὸν βίον, "through one's whole life." Especially when a definite point of time is expressed; as, $\pi a \rho \grave{\alpha}$ τὴν $\pi \acute{\alpha} \sigma \iota \nu$, "in drinking;" $\pi a \rho$ " αὐτὰ τὰ ἀδικήματα, "at the very moment of the unjust transaction."

9. It has also the meaning of "against," "contrary to," "otherwise than;" as, παρὰ δόξαν, "contrary to opinion;" παρὰ φύσιν, "contrary to nature," &c.

Περί.

- 1. The primitive meaning of this preposition is "about," "around," from which are deduced various other significations.
- 2. With the Genitive it answers most nearly to the Latin de, and denotes "of," "concerning," &c.; as, περί τινος λέγειν, "to speak concerning any one." The most universal sense, however, is "with respect to," "as regards," "in point of," &c. Thus, περὶ μέν δὴ βρώσεως καὶ πόσεως, "as regards, then, eating and drinking;" οὐδεὶς αὐτῶν πλήθεος πέρι ἄξιος συμβληθῆναι ἐστι, "no one of them is worthy of being compared with it in point of size."
- 3. The following phrases serve to express value; as, ποιεῖσθαι τι περὶ πολλοῦ, "to value a thing highly," i. e., in respect of much; ἡγεῖσθαι τι περί πλείστον, "to regard a thing as of the greatest value," i. e., in respect of very much. So, also, ποιεῖσθαι τι περί μικροῦ, "to set little value upon a thing;" ἡγεῖσθαι τι περί οὐδενός, "to regard a thing as of no value."
- 5. With the Dative it signifies "about," "around," "on," in answer to the question "where?" as, περὶ τῆ χειρὶ χρυσοῦν δακτύλιον φέρειν, "to wear a golden ring on the hand:" often when something surrounds that which is in the dative; as, περὶ δουρὶ ἤσπαιρει, "he panted around his lance," i. e., on his lance; πεπτῶτα τῷδε περὶ νεορμάντω ξίφει, "having fallen on this sword fresh sprinkled with blood." So in the general designation of a place; περὶ Σκαιῆσι πύλησι, "in the neighbourhood of the Scæan gate." Hence probably in Herodotus (9, 101), μὴ περὶ Μαρδονίω πταίση ἡ Ἑλλάς, "lest Greece strike on Mardonius, as on a shoal."
 - 6. With the poets $\pi \epsilon \rho i$ with the dative signifies also "for," answer-

ing to the Latin $pr\alpha$; as, $\pi\epsilon\rho i$ $\phi \delta \theta \omega$, "for fear," i. e., from fear, $pr\alpha$ metu.

- 7. With the Accusative it signifies particularly "round about," in answer to the questions "where?" and "whither?" as, $\vartheta \omega \rho a \xi \pi \epsilon \rho \lambda \tau a \sigma \tau \epsilon \rho v a$, "a corslet round about the breast." It is here also used like $\dot{a}\mu\phi\dot{l}$, to denote not so much a surrounding as a place or region generally. Thus, $\pi\epsilon\rho\lambda$ $\theta\epsilon\sigma\sigma a\lambda i\eta\nu$, "somewhere in Thessaly," not "around Thessaly."
- 8. It is often put also with definitions of time; as, $\pi \epsilon \rho \lambda$ τούτους τοὺς χρόνους, "about this same time;" $\pi \epsilon \rho \lambda$ πλήθουσαν ἀγοράν, "about the time when the market-place fills." With numerals also it signifies "about," "nearly;" as, $\pi \epsilon \rho \lambda$ τρισχιλίους, "about three thousand."
- 9. It signifies also "with regard to," when it may be rendered "in," "of," "against;" as, ἀμαρτάνειν περί τινα, "to offend against any one;" ἄδικος περί τινα, "unjust towards one;" σωφρονεῖν περὶ τοὺς ϑεούς, "to be sound in one's belief as regards the gods."

Πρός.

- 1. The primitive idea expressed by this preposition is that of something proceeding from one thing towards another.
- 2. With the Genitive it denotes "from," "of," "by;" as, πρὸς γὰρ Διός εἰσιν ἄπαντες ξενοί, "for all guests are from Jove," i. e., are protected by Jove; πρὸς θυμοῦ, "of one's free will," i. e., cordially; τὸ ποιεύμενον πρὸς Λακεδαιμονίων, "what was done by the Lacedamonians."
- 3. Hence result the following phrases: εἶναι πρός τινος, "to be on any one's side," like the Latin stare ab aliquo; \mathring{o} έστὶ πρός τῶν ἠδικηκότων μᾶλλον, "which is to the advantage rather of those who have acted wrongfully;" τὸ πρὸς κείνον, "that which speaks for him," i. e., serves for his exculpation. Hence πρὸς δίκης τι ἔχειν, for δίκαιον εἶναι. So, also, πρὸς πατρός, "on the father's side;" οἱ πρὸς αἵματος, "the relations by blood."
- 4. It is often used with the genitive in entreaties and protestations; as, πρὸς τοῦ σοῦ τέκνου καὶ θεῶν ἰκνοῦμαι, "I supplicate thee by thy child and by the gods," i. e., by every consideration proceeding from them.
- 5. It has also the meaning of "towards;" as, $\pi\rho\delta\varsigma$ $\pi\delta\lambda\iota\varsigma$, "towards the city" (Il. 22, 198); $\pi\rho\delta\varsigma$ $\mu\epsilon\sigma\eta\mu\delta\rho\dot{\eta}\varsigma$, "towards the South" (Herod. 2, 99); $\pi\rho\delta\varsigma$ $\dot{\eta}\lambda\iota\upsilon\upsilon$ $\delta\upsilon\sigma\mu\dot{\epsilon}\omega\nu$, "towards the setting of the sun" (Id. 7, 115).
- 6. With the Dative it signifies chiefly either "at," "with," in answer to the question "where?" as, $\pi\rho\delta\varsigma$ τούτ φ όλος εἰμί, " I am wholly at this," i. e., wholly occupied with this; $\pi\rho\delta\varsigma$ τινι εἶναι, "to ponder on

anything:" or else it has the meaning of "besides," "in addition to;" as, $\pi\rho \delta \varsigma$ $\tau \circ \iota \tau \circ \iota \varsigma$, "in addition to these things;" $\pi\rho \delta \varsigma$ $\dot{\epsilon} \mu \circ \dot{\epsilon}$ kai $\sigma \circ \dot{\epsilon}$, "besides thee and me."

- 7. With the Accusative it has the signification of "to," in answer to the question "whither?" as, $\dot{\alpha}\pi\acute{e}b\eta$ $\pi\rho\grave{o}\varsigma$ $\mu\alpha\kappa\rho\grave{o}\nu$ 'Olvumov," he departed to lofty Olympus;" $\pi\rho\grave{o}\varsigma$ $\pi\alpha\tau\acute{e}\rho\alpha$ $\tau\grave{o}\nu$ $\sigma\acute{o}\nu$, "to thy father." Frequently, however, it expresses, generally, a direction to an object, with the meaning of "towards," "after;" as, $\pi\rho\grave{o}\varsigma$ $\mathring{\eta}\~{\omega}$ $\mathring{\tau}$ $\mathring{\eta}\~{\epsilon}\lambda\iota\acute{o}\nu$ $\tau \varepsilon$, "towards Aurora and the sun," i. e., towards the rising sun (Il. 12, 239); $\pi\rho\grave{o}\varsigma$ $\mathring{\zeta}\acute{o}\rho\omicron\nu$ $\mathring{\eta}\~{e}\rho\acute{e}\varepsilon\nu\tau\alpha$, "towards the dark West" (Ib. 240). Herodotus, in this sense, often puts the genitive, as above, § 5.
- 8. Sometimes it has the meaning of "on account of;" as, $\pi\rho\delta_{\xi}$ &v $\tau\dot{\eta}\nu$ őψιν ταύτην, "on account, then, of this vision" (Herod. 1, 38); λέγεις δὲ δἢ τί καὶ $\pi\rho\delta_{\xi}$ τί; "you say, then, what, and on what account?" i. e., with what view (Plat. Hip. Min. p. 370, extr.). So, φοβεῖσθαι $\pi\rho\delta_{\xi}$ τι, "to be afraid on any account" (Soph. Trach. 1211); ϑανμάζειν $\pi\rho\delta_{\xi}$ τι, "to wonder on any account" (Id. Œd. C. 1119); $\pi\rho\delta_{\xi}$ οὐδέν, "on no account;" $\pi\rho\delta_{\xi}$ ταῦτα, "on this account," &c.
- 9. It has also, with the accusative, the meaning of "for," "with respect to;" as, καλὸς πρὸς δρόμον, "fair for running;" τέλεος πρὸς ἀρετήν, "matured for virtue." Hence it is particularly used in comparisons; as, ἄπιστον πλῆθος ὡς πρὸς τὸ μέγεθος τῆς πόλεως, "an incredible number for the size of the city," literally, "in comparison with;" περὶ τὴν σοφίαν φαύλους πρὸς ὑμᾶς, "unfit for wisdom in comparison with you."
- 10. It also signifies "according to," "conformable to," "after;" as, πρὸς τὰ τοῦ Βαθυλωνίου ῥήματα, "according to the words of the Babylonian;" πρὸς ταύτην τὴν φήμην, "in accordance with this prediction;" οὐ πρὸς τοὺς ὑμετέρους λόγους, "not taking your words for a pattern."
- 11. The idea of direction towards some particular object is the groundwork also of the following phrases: $\sigma\phi\acute{a}\xi a\iota \pi\rho\grave{o}\varsigma \acute{o}\rho\theta\grave{o}v \chi\~{o}\mu' 'A\chi\iota\lambda\lambda\epsilon\acute{i}ov \tau\acute{a}\phi ov$, "to immolate, turning towards the lofty mound of Achilles' tomb;" διεκρίθησαν πρὸς τε 'Αθηναίους καὶ Λακεδαιμονίους οἱ Ελληνες, "the Greeks separated, and went over, some to the Athenians, others to the Lacedæmonians."
- 13. With numerals it denotes "about," "nearly;" as, πρὸς τετρακοσίους, "about four hundred;" πρὸς έκατόν, "nearly one hundred."

'Υπό.

- 1. The primitive meaning of this preposition is "under," a signification which it often has with the genitive; as, $\dot{v}\pi\dot{o}$ $\gamma\eta\varsigma$, "under the earth;" and often it signifies "from under;" as, $\dot{v}\pi\dot{o}$ $\chi\theta\sigma\dot{o}$ $\dot{\zeta}$ $\dot{\eta}\kappa\varepsilon$ $\dot{\phi}\dot{\omega}\sigma$ - $\delta\varepsilon$, "he sent it from beneath the earth into the light."
- 2. Like the Latin sub, it sometimes expresses proximity with a higher place; as, $\dot{v}\dot{\phi}$ $\ddot{\alpha}\rho\mu\alpha\tau\sigma\varsigma$, "near the chariot," where the reference is to one who is standing on the ground, with the chariot erect by his side. Hence, figuratively, "below the chariot."
- 3. From the meaning of "under" is deduced that of "by," especially with passive verbs, the reference being to something under the influence of which a certain act is performed or result brought about. Thus, ἐπαινεῖσθαι ὑπό τινος, "to be praised by any one;" σφαγεῖς ὑπ' Δἰγίσθου, "immolated by Ægisthus;" ἀποθανεῖν ὑπό τινος, "to die by the hands of one;" ὑπ' ἀγγέλων πορεύεσθαι, "to go by reason of messengers;" ἄελλα ὑπὸ ὁροντῆς πατρὸς Διὸς εἶσι πέδονδε, "the tempest, by the thunder of father Jove, descends to the plain;" ὑπὸ τῶν τριάκοντα κώνειον πιόντες, "having drunk hemlock by command of the thirty."
- 4. From the two meanings of "under" and "by" combined seem to have arisen such phrases as the following: $\dot{v}\pi\dot{o}$ φορμίγγων χορεύειν, "to dance to the music of harps;" $\dot{v}\pi$ αὐλοῦ κωμάζειν, "to revel to the flute." For here the preposition with its case appears to express, on the one hand, a kind of subordination, inasmuch as the subject of the action conforms itself to the substantive which is governed by the preposition; and, on the other hand, the action is effected, or at least defined, by the substantive in the genitive, as in the construction of the passive with $\dot{v}\pi\dot{o}$ and the genitive.
- 5. With the Dative it has often the same signification as with the genitive, as, for example, with passives in the sense of a or ab. Thus, & ὑπισχνοῦ ἀποτετέλεσται σοι ἤδη, "what you promised have been now done by you;" προσπόλοις ψυλάσσεται, "he is guarded by his attendants." So, also, as with the genitive, ὑπὸ βαρβίτω χορεύειν, "to dance to the lyre," &c.
- 6. It often, in particular, when joined with this case, signifies "under," with the idea of subordination; as, ὑπό τινι εἶναι, "to be under one,"
 1. e., obedient to one; ποιεῖν τι ὑπό τινι, "to submit anything to any one," &c.
- 7. With the Accusative it signifies "under," "at," analogous to the Latin sub, in answer to the question "whither?" as, $\dot{v}\pi\dot{o}$ "Ilion $\dot{\eta}\lambda$ - $\theta \varepsilon v$, "he came beneath Ilium," i. e., under the walls of Troy. It is likewise employed with this case in definitions of time; as, $\dot{v}\pi\dot{o}$ $\tau o \dot{v} \varsigma$ autous xpóvous, "about the same time."

- 8. Sometimes it is found with the accusative, in answer to the question "where?" as, οὖτε ὅπεστι οἰκήματα ὑπὸ γῆν, "nor are there any chambers under ground" (Herod. 2, 127); εἴ τινας ἄγαιντο τῶν ὑφ' ἔαντούς, "in case they thought highly of any of those under them" (Xen. Cyrop. 3, 3, 6). Hence, ὑπ' αὐγὰς ὁρᾶν τι, "to examine anything by the light," i. e., under the light; with the light streaming down upon it; ὑπό τι, "in some measure," &c.
- 9. With names of places it expresses proximity, like the Latin sub, but refers to some elevated object. Hence, perhaps, the expression, ὑπὸ δικαστήριον ἄγειν τινά, "to lead a person to the tribunal of judges," the judges sitting on elevated seats.

GENERAL REMARKS ON PREPOSITIONS.

- 2. Hence in Ionic writers they are often put twice, once without a case adverbially, and again with a case or in composition with a verb. Thus, ἀν δ' Οδυσεὺς πολύμητις ἀνιστατο, "up thereupon arose the sagacious Ulysses" (Il. 23, 709); ἐν δὲ καῖ ἐν Μέμφι, "in Memphis also" (Herod. 2, 176), &c.
- 3. In composition with verbs the prepositions are always used adverbially. Hence, in the older state of the language, in Homer and Herodotus, it is customary to find the preposition and verb separated by other words, and the former coming sometimes immediately after the verb; as, ἡμῖν ἀπὸ λοιγὸν ἀμῦναι (Il. 1, 67); ἐνάριζον ἀπ' ἔντεα (Il. 12, 195); ἀπὸ μὲν σεωῦτὸν ἄλεσας (Herod. 3, 36), &c. Hence, when the verb is to be repeated several times, after the first time the preposition only is often used; ἀπολεῖ πόλιν, ἀπὸ δὲ παπέρα (Eurip. Herc. F. 1056); κατὰ μὲν ἔκανσαν Δρυμὸν πόλιν, κατὰ δὲ Χαράδραν (Herod. 8, 33), &c.
- 4. In the cases mentioned under § 3 there is properly no *tmesis*, i. e., the separation of a word used at that period of the language in its compounded form; but the prepositions at that time served really as adverbs, which were put either immediately before or after the verbs. At a later period, however, particularly in Attic, the composition became more firmly established, and the prepositions were considered as a part of the verb. In Attic writers the proper *tmesis* is extremely rare.

- 6. Prepositions likewise are often put after their case; as, $v \epsilon \tilde{\omega} \nu \ \tilde{\alpha} \pi o \kappa \alpha \tilde{\iota} \ \kappa \lambda \iota \sigma \iota \tilde{\omega} \omega \nu$, particularly in Ionic and Doric writers and the Attic poets. This takes place in the Attic prose writers only in $\pi \epsilon \rho \hat{\iota}$, with the genitive, of which the instances are frequent.
- 7. When a preposition should stand twice with two different nouns, it is often put only once by the poets, and that, too, with the second noun; as, η άλλος η ἐπὶ γῆς (Od. 12, 27); ἐβδόμα καὶ σὺν δεκάτα γενεᾶ (Pind. Pyth. 4, 16), &c.

SYNTAX.1

THE ARTICLE.

- 1. The article \dot{o} , $\dot{\eta}$ $\tau \dot{o}$, is properly a demonstrative pronoun, and is used as such, in the elder language, by Homer, and, in imitation of him, by the later epic poets; as, \dot{o} $\gamma \dot{\alpha} \rho$ $\beta a \sigma \iota \lambda \tilde{\eta} \ddot{\iota}$ $\chi o \lambda \omega \theta \epsilon \dot{\iota} \varsigma$, "for this (deity) being incensed against the king;" $\tau \dot{\alpha}$ $\dot{\delta}$ $\check{\alpha} \pi o \iota \nu a$ $\delta \dot{\epsilon} \chi \epsilon \sigma \theta \epsilon$, "and receive this ransom."

1. The greater part of the rules which are common to the Greek and Latin languages are here omitted.

^{2.} But the prose usage, it must be remembered, is derived from the original demonstrative force of the article. Thus, δ $\pi\delta\lambda\epsilon\mu\rho\varsigma$ is strictly "that state of things called war," and $\dot{\eta}$ $\epsilon\dot{l}\rho\dot{\eta}\nu\eta$, "that state of affairs termed peace." So $\dot{\delta}$ K $\ddot{\nu}\rho\rho\varsigma$ is literally "that well-known Cyrus."

peace); \dot{o} Κῦρος πολλὰ ἔθνη κατεστρέψατο, "the celebrated Cyrus subdued many nations" (here the article is emphatic).

- 3. When a proper name first occurs in prose, it is without the article (unless meant to be emphatic); but when it occurs the second time it generally has the article.¹ This is called the usage of renewed mention. Thus, ην Ξενοφῶν ᾿Αθηναῖος ὁ μέντοι Ξενοφῶν ἀνακοινοῦται Σωκράτει καὶ ὁ Σωκράτης συμβουλεύει αὐτω, "there was Xenophon, an Athenian this Xenophon, however, confers with Socrates . . . and he, Socrates, advises him."
- 4. But the article must always be omitted before a proper name when an additional substantive, with the article, is subjoined to the same for nearer definition; as, $K\tilde{\nu}\rho\sigma\varsigma$, δ $\tau\tilde{\omega}\nu$ $\Pi\epsilon\rho\sigma\tilde{\omega}\nu$ $\beta a\sigma\iota\lambda\epsilon\dot{\nu}\varsigma$, "Cyrus, the king of the Persians;" $\Theta\tilde{\eta}\beta a\iota$, $a\dot{\iota}$ $\dot{\epsilon}\nu$ $Bo\iota\omega\tau\dot{\iota}a$, "Thebes, the city in Baotia."
- 5. Every expression which does not merely indicate an object generally, but represents it as existing in a particular state or in a peculiar relation, is accompanied in Greek by the definite article; as, $\tau \delta \nu \ \gamma \epsilon \rho o \nu \tau a \ al \delta \epsilon \tilde{\iota} \sigma \theta a \iota \ \chi \rho \dot{\eta}$, "one ought to reverence an old man;" $\tau \tilde{\omega} \nu \ \tau o \tilde{\nu} \ \beta \acute{\iota} o \nu \ d \gamma a \theta \tilde{\omega} \nu \ \mu \epsilon \tau \epsilon \chi \epsilon \iota \nu \ \delta \epsilon \tilde{\iota} \ \kappa a \iota \ \tau \delta \nu \ \delta o \tilde{\nu} \lambda \delta \nu$, "even a slave ought to participate in the good things of life."
- 6. The article is used in prose with the demonstratives οὖτος and ἐκεῖνος, in which case the pronoun either precedes the article or follows the substantive; as, οὖτος ὁ ἀνήρ, οr ὁ ἀνήρ οὖτος (not ὁ οὖτος ἀνήρ), "this same man."
- 7. The article is also added to the possessive pronoun, for the purpose of giving a more precise definition. Thus, ἐμὸς νίος is merely a "son of mine;" but ὁ ἐμὸς νίος is "my son," who is already known from the context.
 - 8. Adverbial expressions become adjectives by the ac-

2. Literally, "the one that is old;" "the one that is a slave."

^{1.} Unless the interval be so extensive a one that the mind does not readily recur to the individual as having been before mentioned. To this, however, there are several exceptions.

cession of the article; as, οἱ πάλαι ἄνθρωποι, "the early race of men;" ὁ μεταξὺ χρόνος, "the intervening time."

- 9. The neuter of the article $\tau \dot{o}$ is joined also to infinitives, and forms in this way a species of verbal noun; as, $\tau \dot{o} \pi \rho \dot{a} \tau \tau \epsilon \iota \nu$, "the doing;" $\tau \dot{o} \kappa a \lambda \tilde{\omega} \varsigma \lambda \dot{\epsilon} \gamma \epsilon \iota \nu$, "the speaking well."

THE NOMINATIVE AND VERB.

- 1. A verb agrees with its nominative in number and person; as, $\dot{\epsilon}\gamma\dot{\omega}$ $\lambda\dot{\epsilon}\gamma\omega$, " I say;" $\tau o\dot{v}\tau\omega$ $\tau\dot{\omega}$ $\check{a}v\delta\rho\epsilon$ $\dot{\eta}\gamma\eta\sigma\dot{a}\sigma\theta\eta\nu$, " these two men thought;" of $\vartheta\epsilon o\dot{\epsilon}$ koláζov ϵ i, " the gods punish."
- 2. A neuter plural, however, is generally joined with a singular verb; as, ἄστρα φαίνεται, stars appear; ταῦτὰ ἐστιν ἀγαθά, these things are good.
- 3. But when the neuter plural refers to living persons, the verb is often put in the plural also, because persons are for the most part considered separately by the mind, but things as forming a class. Thus, $\tau \hat{\alpha} \ \tau \hat{\epsilon} \lambda \eta \ \dot{v} \pi \hat{\epsilon} \sigma \chi o v \tau o$,

^{1.} When a substantive is omitted, they supply the place of substantives; as, $\dot{\eta}$ a $\dot{\nu}\rho\iota o\nu$, "the morrow," supply $\dot{\eta}\mu\acute{e}\rho a$; and again, of $\pi\lambda\eta$ - $\sigma\acute{e}o\nu$, "neighbours," supply $\check{u}\nu\theta\rho\omega\pi\sigma\iota$.

^{2.} Sometimes the article is joined to an entire clause; as, ἐὰν τοῦτο βεβαίως ὑπάρξη, τότε καὶ περὶ τοῦ τίνα τιμωρήσεται τις ἐκεῖνον τρόπον ἐξέσται σκοπεῖν, "if this be firmly established, then will it be allowed us also to consider in what manner one shall punish that monarch."

^{3.} So in the neuter, $\tau \dot{a} \mu \dot{\epsilon} \nu - \tau \dot{a} \delta \dot{\epsilon}$, "partly—partly," &c.

^{4.} This usage is more observed by the Attics than by the older writers in the Ionic and Doric dialects, and is frequently neglected by the Attics themselves.

^{5.} Sometimes we find even a singular verb following a masculine or feminine plural; as, ὕμνοι τέλλεται, "hymns arise," Pind. Ol. 11, 4; ἀχεῖται ὑμφαὶ μέλεων, "the voices of song resound," Id. fragm. In the Attic writers, however, this takes place only where the verb precedes,

"the magistrates promised;" τοσάδε μὲν μετὰ ᾿Αθηναίων ἔθνη ἐστράτενον, "so many nations served along with the Athenians."

- 5. Collective nouns, on the contrary, that is, nouns singular which express multitude or number, have often their verb in the plural; as, τὸ στρατόπεδον ἀνεχώρουν, the army retired; πολὺ γένος ἀνθρώπων χρῶνται τούτω, a large class of men use this.
- 6. A dual nominative is sometimes joined with a plural verb; 2 as, $\tau \omega$ $\delta \hat{\epsilon} \tau \hat{\alpha} \chi'$ $\hat{\epsilon} \gamma \gamma \psi \theta \epsilon \nu$ $\tilde{\eta} \lambda \theta o \nu$, "they two quickly drew near;" $\tilde{a} \mu \phi \omega$ $\lambda \dot{\epsilon} \gamma o \nu \sigma \iota$, "both say."
- 7. The nominative is often omitted when the verb itself expresses the customary action of the subject; as, $\sigma a \lambda \pi i \zeta \epsilon \iota$, "the trumpeter sounds his trumpet," where δ $\sigma a \lambda \pi \iota \kappa \tau \eta \gamma$ is implied; $\dot{\epsilon} \kappa \dot{\eta} \rho \nu \xi \epsilon$, "the herald made proclamation," where $\dot{\delta}$ $\kappa \dot{\eta} \rho \nu \xi$ is implied.
- 8. When two or more substantives are connected by a conjunction, the verb which belongs to all, instead of being in the plural, is sometimes found to agree with one of these substantives, and usually with that one which is nearest to it, and the most important in the sentence; as, $\sigma o i \gamma a \rho \epsilon \delta$ -

in which case probably the author had the whole in his mind, and explained or defined it afterward by the substantive in the plural. Thus, δέδοκται φυγαί, "exiles are decreed," Eurip. Bacch. 1340.

^{1.} This construction occurs even in the genitive absolute; as, $\tau o \tilde{v}$

στόλου πλεόντων, Demosth. in Mid. 45.

^{2.} Sometimes, on the other hand, the dual of the verb is put with the plural nominative, even when more than two persons are signified. This occurs chiefly in the earlier epic poets, and is not found in the tragedians and prose writers. Many scholars consider the passages in question corrupt, or think that they must be explained otherwise. The whole difficulty is removed, however, by regarding the dual as originally an old form of the plural, limited subsequently to the expression of two.

ωκε νίκην Ζεὺς Κρονίδης καὶ 'Απόλλων, " for unto thee has Jove, the son of Saturn, given victory, and Apollo."

9. Sometimes a nominative is put without a verb following, and is then called the nominative absolute; as, ἐκεῖνοι δὲ εἰσελθόντες, εἶπεν ὁ Κριτίας, "they having entered, Critias said."

THE SUBSTANTIVE AND ADJECTIVE.

- 1. An adjective is often put in the neuter gender, without regard to the gender of the substantive which stands with it in the sentence, $\chi\rho\tilde{\eta}\mu a$ being understood, and remains in the singular even when the substantive is in the plural; as, $o\dot{v}\kappa$ $\dot{a}\gamma a\theta \dot{o}v$ $\dot{\eta}$ $\pi o\lambda v\kappa o\iota\rho av(a, "the government of the many is not a good thing;" <math>\mu\epsilon\tau abo\lambda ai$ $\epsilon l\sigma i$ $\lambda v\pi\eta\rho \dot{o}v$, "changes are a sad thing."
- 2. An adjective of the masculine gender is often found with a feminine noun of the dual number, and under this rule are also included the pronoun, participle, and article; as, ἀμφὼ τούτω τὰ πόλεε, "both these cities;" δύο γυναῖκε ἐρίζοντε, "two women quarrelling;" τὰ χεῖρε, "the two hands."
- 3. An adjective is often put in a different gender from the substantive with which it stands, as referring to the person or persons implied by that substantive; as, $\phi i\lambda \epsilon \tau \epsilon \kappa vov$, "dear child" (Il. 22, 84), spoken of Hector; $\tau \epsilon \kappa o\varsigma \dot{\alpha} \tau \rho v \tau \dot{\omega} v \eta$, "indefatigable offspring" (Il. 2, 157), spoken of Minerva.
- 4. Hence a collective noun in the singular number, and of the feminine or neuter gender, is often accompanied by the adjective in the plural and masculine; as, $\xi\chi_0\mu\epsilon\nu$ $\tau\eta\nu$

2. Hence it has been inferred that the dual of the adjective, pronoun, participle, and article had originally only one form, namely, the mascu-

line.

^{1.} In all such constructions as these, the substantive is regarded by the mind as representing merely some general class of things, and hence the adjective is put in the neuter gender.

^{3.} Grammarians call this synesis (σύνεσις), i. e., an understanding of the person implied by the substantive.

ἄλλην ὑπηρεσίαν πλείους καὶ ἀμείνους, " we have the rest of the crews more numerous and skilful."

- 5. Among the tragic writers, when a woman speaks of herself in the plural number, she uses the masculine; and the masculine is also employed when a chorus of women are speaking of themselves. Thus, of $\pi\rho\sigma\theta\nu\dot{\eta}\sigma\kappa\sigma\nu\tau\varepsilon\varsigma$ (Eurip.), where Alcestis speaks of herself; $\check{\omega}\kappa\tau\varepsilon\iota\rho$ akovoa ς (Eurip. Androm.), "I pitied, on having heard," where the chorus speak.
- 6. A substantive is often used as an adjective; 1 as, $\gamma\lambda\tilde{\omega}\sigma$ - $\sigma\alpha\nu$ 'E $\lambda\lambda\dot{\alpha}\delta\alpha$ ' $\dot{\epsilon}\delta\dot{\epsilon}\delta\dot{\alpha}\xi\dot{\epsilon}$, "he taught the Greek tongue."
- 7. The substantive is often changed into a genitive plural; as, oi $\chi\rho\eta\sigma\tau$ oì $\tau\tilde{\omega}\nu$ $\dot{a}\nu\theta\rho\tilde{\omega}\pi\omega\nu$, "the worthy ones among men," for oi $\chi\rho\eta\sigma\tau$ oì $\ddot{a}\nu\theta\rho\omega\pi$ oi, "worthy men."
- 9. An adjective in the neuter gender, without a substantive, governs the genitive; as, $\mu \acute{\epsilon} \sigma o \nu \dot{\eta} \mu \acute{\epsilon} \rho a \varsigma$, "the middle of the day;" $\tau \acute{\epsilon} \sigma o \nu \dot{\epsilon} \dot{\mu} \acute{\epsilon} \lambda o \nu$, "so great a throng."
- 10. Adjectives are very often put in the neuter singular and plural, with and without an article, for adverbs; as, πρῶτον, " in the first place;" τὸ πρῶτον, " at first;" κρυφαῖα, " secretly;" φαιδρὰ, " cheerfully."

PRONOUNS.

1. The noun to which the relative refers is often omitted in the antecedent proposition, and joined to the relative in the same case with it; as, οὖτός ἐστιν, ὄν εἶδες ἄνδρα, "this is the man whom you saw;" οὖκ ἔχω, ὧτινι πιστεῦσαι ἂν δυναίμην φίλω, "I have no friend on whom I might rely."

2. The substantive is here considered as a whole, and the adjective as a part.

^{1.} This is of very ordinary occurrence in our own language; as, seawater, house-dog, &c.

- 2. The relative often agrees with its antecedent in case, by what is called attraction; as, σὺν τοῖς θησανροῖς, οἰς ὁ πατήρ κατέλιπεν, "with the treasures which his father left behind;" ἄγων ἀπὸ τῶν πόλεων, ὧν ἔπεισε, στρατιάν, "leading a body of troops from the cities which he had persuaded."
- 3. If, in this attraction, the word to which the relative refers be a demonstrative pronoun, this pronoun is generally omitted, and the relative takes its case; as, σὺν οἶς μάλιστα φιλεῖς, "with those whom you most love," for σὺν τούτοις οὕς μάλιστα φιλεῖς.
- 4. Sometimes the antecedent takes the case of the relative; as, $\tilde{\alpha}\lambda\lambda ov$ ov $\tilde{\alpha}l\delta a$, or $\tilde{\alpha}v$ $\tau\epsilon\dot{\nu}\chi\epsilon a$ $\delta\dot{\nu}\omega$, " I know not any other whose arms I may put on."
- 5. The nominative of the personal pronoun is usually omitted with the personal terminations of verbs, as in Latin, except where there is an emphasis; as, $\partial \lambda \lambda \partial \pi \dot{a} \nu \tau \omega \zeta \kappa a \partial \sigma \partial \dot{\sigma} \psi \epsilon \iota a \partial \tau \dot{\eta} \nu$, "but you, by all means, shall even see her."
- 6. The possessive pronouns are only employed when an emphasis is required; in all other cases the personal pronouns are used in their stead; as, $\pi a \tau \dot{\eta} \rho \dot{\eta} \mu \tilde{\omega} \nu$, "our father" (literally, "the father of us"); but $\pi a \tau \dot{\eta} \rho \dot{\eta} \mu \acute{\epsilon} \tau \epsilon \rho o \varsigma$, "our own father."
- 7. A substantive is sometimes put in the genitive, as in apposition with another genitive implied in a possessive pronoun; as, $\dot{\epsilon}\kappa\kappa\dot{\delta}\psi\epsilon\iota\epsilon$ $\kappa\dot{\delta}\rho\alpha\dot{\xi}$ $\tau\dot{\delta}\nu$ $\gamma\epsilon$ $\sigma\dot{\delta}\nu$ $\dot{\delta}\phi\theta\alpha\lambda\mu\dot{\delta}\nu$ $\tau o\tilde{\nu}$ $\pi\rho\dot{\epsilon}\sigma\delta\epsilon\omega\varsigma$, "may a raven strike out the eye of you the ambassador."
- 8. The possessive pronoun is sometimes used objectively; as, $\sigma \partial \varsigma \pi \delta \theta \sigma \varsigma$, not "thy regret," but "regret for

2. This is called by the older grammarians the passive use of the possessive. Consult Ruddiman, Instit. G. L. ed. Stallb. vol. ii., p. 50.

^{1.} So in Latin, mea ipsius causa, where ipsius is in apposition with the genitive implied in mea. So, also, nomen meum absentis, meas prasentis preces" (Cic. Planc. 10, 26).

thee;" τάμὰ νουθετήματα, " the lessons which thou givest me."

- 9. The pronoun $a \dot{v} \tau \delta \varsigma$ is often used after ordinal numbers, to show that one person with several others, whose number is less by one than the number mentioned, has done something; as, $Ko\rho\iota\nu\theta\iota\omega\nu$ $\sigma\tau\rho\alpha\tau\eta\gamma\delta\varsigma$ $\bar{\eta}\nu$ $\Xi\epsilon\nu\kappa\lambda\epsilon\iota\delta\eta\varsigma$, $\pi\epsilon\mu\pi\tau\sigma\varsigma$ $a\dot{v}\tau\delta\varsigma$, "Xenoclides was leader of the Corinthians along with four others."
- 10. The demonstrative pronouns οὖτος and ὅδε are generally distinguished in this way, that οὖτος refers to what immediately precedes, and ὅδε to what immediately follows. Thus, πέμψασα ἡ Τόμνρις κήρνκα ἔλεγε τάδε, "Tomyris, having sent a herald, announced as follows;" ταῦτα δέ ἀκούσας εἶπε, "having heard these things, he said."
- 11. The demonstrative pronouns are often used instead of the adverbs "here" and "there;" as, ἀλλ' ἥδ' ὀπαδῶν ἐκ δόμων ἔρχεται, "but here comes a maidservant out of the mansion;" αὖται γὰρ, αὖται πλησίον θρώσκουσί μου, "for there, there, they are leaping near me."
- 12. The reflexive pronoun έαντοῦ is sometimes used for the other reflexive pronouns of the first and second persons; 1 as, δεῖ ἡμᾶς ἀνερέσθαι ἐαντούς, "it behooves us to ask our own selves;" εἰ δ' ἐτητύμως μόρον τὸν αὐτῆς οἶσθα, "but if you truly know your own fate."

THE GENITIVE.2

1. The verbs εἶμι and γίγνομαι, denoting possession, property, part, or duty, require the genitive; as, τοῦτο τὸ πεδίον ἢν μέν ποτε τῶν Χορασμίων, "this same plain belonged formerly to the Chorasmians;" πολλῆς ἀνοίας ἐστὶ

2. The fundamental idea of the genitive is that of separation or abstraction, of going forth, from, or out of anything.

Some accompanying gesture must be supposed, that may serve to express the reference of the pronoun.

θηρᾶσθαι κενά, "it is the part of great folly to hunt after vain things."

- 2. The genitive is used with verbs of all kinds, even with those which govern an accusative, when the action does not refer to the whole object, but only to a part; as, $\delta\pi\tau\tilde{\eta}\sigma\alpha\iota$ $\kappa\rho\epsilon\tilde{\omega}\nu$, "to roast some flesh;" $\epsilon\tilde{\tau}\epsilon\mu\nu\nu$ $\tau\tilde{\eta}\varsigma$ $\gamma\tilde{\eta}\varsigma$, "they laid waste a part of the country;" $\pi\alpha\rhooi\xi\alpha\varsigma$ $\tau\tilde{\eta}\varsigma$ $\vartheta\dot{\nu}$ - $\rho\alpha\varsigma$, "having opened the door a little."
- 3. On the general principle of reference to a part, the genitive is put with verbs that denote "to take hold of," "to touch," and also with their opposites, "to let go," "to loose," &c.; as, ἔλάδοντο τῆς ζώνης, "they took hold of his girdle;" εἴ τις ὑμῶν δεξιᾶς βούλεται τῆς ἐμῆς ἄψασθαι, "if any one of you wishes to touch my right hand;" τῆσδ' ἑκοῦσα παιδὸς οὐ μεθήσομαι, "I will not willingly let go of this my child."
- 5. The genitive is also put with the verbs "to begin," such as $\mathring{a}\rho\chi\varepsilon\iota\nu$, $\mathring{a}\rho\chi\varepsilon\sigma\theta a\iota$, $\mathring{v}\pi\mathring{a}\rho\chi\varepsilon\iota\nu$, &c., because here also the reference is only to a part, that is, the commencement of an action; as, $\mathring{a}\rho\chi\varepsilon\tau\varepsilon$ $\mathring{a}\delta\iota\kappa\iota a\varsigma$, "begin injustice;" $\mathring{v}\pi\mathring{\eta}\rho\xi av$ $\tau\mathring{\eta}\varsigma$ $\mathring{\varepsilon}\lambda\varepsilon\upsilon\theta\varepsilon\rho\iota a\varsigma$ $\mathring{a}\pi\acute{a}\sigma\eta$ $\tau\mathring{\eta}$ 'E $\lambda\lambda\acute{a}\delta\iota$, "they made a beginning of freedom for all Greece."
- 6. Verbs signifying the operations of the senses, such as "to hear," "to feel," "to smell," and the like, but not those denoting "to see," require the genitive; 1 verbs signifying

^{1.} The genitive is put with these verbs only of the object which produces the thing perceived, or of an occurrence of which we perceive only

" to see" take the accusative. Thus, παντὸς βασιλεὺς ἀκούει, " a king hears everything;" ὄζω μύρου, " I smell of myrrh."

- 7. Adverbs of place and time require the genitive, because the adverb denotes a single point only, but the subjoined definition of place and time designates the whole; as, $\pi a \nu \tau a \chi o \tilde{v} \gamma \tilde{\eta} \varsigma$, "everywhere on earth;" $\dot{o}\psi \dot{\epsilon} \tau \tilde{\eta} \varsigma \dot{\eta} \mu \dot{\epsilon} \rho a \varsigma$, "late in the day."
- 8. Time when, that is, part of time, is put in the genitive; as, $\vartheta \grave{\epsilon} \rho o v \varsigma \tau \epsilon \kappa a \imath \chi \epsilon \iota \mu \tilde{\omega} v \circ \varsigma$, " in both summer and winter."
- 9. The material of which anything is made is put in the genitive, the thing made being a single object, but the subjoined definition denoting an entire class or kind of materials, part of which go to compose that object; as, $\tau \partial \nu \delta i\phi \rho o\nu \dot{\epsilon} \pi o i \eta \sigma \epsilon \nu l \sigma \chi \nu \rho \tilde{\omega} \nu \dot{\epsilon} \nu \lambda \omega \nu$, "he made the chariot of strong wood."
- 10. The superlative degree is also followed by a genitive, this genitive marking the entire class, of which the superlative indicates the most prominent as a part or parts; as, $\mbox{\'e}\chi\theta\iota\sigma\tau\circ\varsigma$ $\pi\acute{a}\nu\tau\omega\nu$, "most hated of all;" $\mbox{\'e}\rho\iota\sigma\tau$ $\mbox{\'e}\rho\iota\sigma\tau$ $\mbox{\'e}\sigma\iota$ $\mbox{\'e}\rho\iota\sigma\tau$ $\mbox{\'e}\sigma\iota$ \m
- 11. Hence the genitive is put also with verbs, adjectives, and adverbs, which are either derived from superlatives, or in which merely the idea of preferableness is implied; as, ἐκαλλιστεύετο πασῶν γυναικῶν, " she was the handsomest

of all women;" διαπρεπεῖς θνητῶν, "conspicuous among mortals;" ἐξόχως πάντων, "in a manner surpassing all."

- 12. To words of all kinds other words are added in the genitive, which show the respect in which the sense of these words must be taken; and, in this case, the genitive properly signifies "with regard to," or "in respect of;" as, $\mathring{v}\lambda\eta\varsigma$ $\pi \tilde{\omega}\varsigma$ \mathring{o} $\tau \acute{o}\pi o\varsigma$ $\mathring{e}\chi\epsilon\iota$; "how is the place with regard to timber?" $\sigma v\gamma\gamma\nu\acute{\omega}\mu\omega\nu$ $\tau \tilde{\omega}\nu$ $\mathring{d}\nu\theta\rho\omega\pi\acute{\iota}\nu\omega\nu$ $\mathring{d}\mu\alpha\rho\tau\eta\mu\acute{a}\tau\omega\nu$, "forgiving with respect to human errors;" $\pi \acute{o}\mathring{\rho}\acute{\rho}\omega$ $\tau \tilde{\eta}\varsigma$ $\mathring{\eta}\lambda\iota\kappa$ - $\iota \acute{a}\varsigma$, "far advanced in years" (properly, "far advanced with respect to years").
- 13. Hence all words expressing ideas of relation, which are not complete without the addition of another word as the object of that relation, take this object in the genitive: and to this rule belong in particular the adjectives "experienced, ignorant, desirous," and the like, as also the verbs "to concern one's self, to neglect, to consider, to reflect, to be desirous," &c. Thus, ἔμπειρος κακῶν, "experienced in evils;" ἀπαιδεύτος ἀρετῆς, "uninstructed in virtue;" τοῦ κοινοῦ ἀγαθοῦ ἐπιμελεῖσθαι, "to take care of the common good;" μεγάλων ἐπιθυμεῖν, "to desire great things."
- 14. Words signifying plenty or want are followed by a genitive, because the term, which expresses of what anything is full or empty, indicates the respect in which the signification of the governing word is taken; as, $\mu \epsilon \sigma \tau \delta \varsigma$ $\kappa \alpha \kappa \tilde{\omega} \nu$, "full of evils;" $\tilde{\epsilon} \rho \eta \mu o \varsigma$ $\phi (\lambda \omega \nu)$, "destitute of friends;" $\pi \lambda \eta \sigma \theta \tilde{\eta} \nu a \iota \nu \delta \sigma o \nu$, "to be full of sickness;" $\delta \epsilon \tilde{\iota} \sigma \theta a \iota o l \kappa \epsilon \tau \tilde{\omega} \nu$, "to be in want of inhabitants."
- 15. The comparative degree is followed by a genitive, because this genitive indicates the respect in which the comparative is to be taken; as, $\mu\epsilon i\zeta\omega\nu$ $\pi\alpha\tau\rho\delta\varsigma$, "greater than a father," which properly means, "greater with respect to a father."

^{1.} Hence appears to have arisen the rule found in most grammars, that adjectives compounded with \dot{a} privative govern the genitive. But \dot{a} privative cannot well determine the use of either the genitive or any other case.

- 16. All words derived from comparatives, or which involve a comparison, are followed by the genitive; as, $\dot{\eta}\tau$ - $\tau \tilde{\alpha}\sigma\theta a i \tau \iota \nu \iota \nu \circ \varsigma$, "to be defeated by any one" (literally, "to be less than any one"); $\dot{\nu}\sigma\tau \epsilon \rho a \tilde{\iota}\circ \varsigma \tau \tilde{\eta}\varsigma \mu \dot{\alpha}\chi \eta \varsigma$, "after the battle;" $\pi \epsilon \rho \iota \iota \gamma \dot{\epsilon} \nu \epsilon \sigma \theta a \iota \tau \circ \iota \delta a \sigma \iota \lambda \dot{\epsilon} \omega \varsigma$, "to prove superior to the king;" $\delta \epsilon \dot{\nu} \tau \epsilon \rho \circ \varsigma \circ \dot{\nu} \delta \epsilon \nu \dot{\epsilon} \varsigma$, "second to no one."
- 18. Words indicating value or worth require the genitive; as, $\tilde{\epsilon}\rho\delta\epsilon\iota$ $\pi o\lambda\lambda\tilde{\omega}\nu$ $\tilde{a}\xi\iota a$, "he performs actions equivalent to those of many;" $la\tau\rho\delta\varsigma$ $\pi o\lambda\lambda\tilde{\omega}\nu$ $d\nu\tau\dot{a}\xi\iota o\varsigma$, "a physician equal in value to many men."
- 19. All verbs denoting "to buy," "to sell," "to exchange," &c., are followed by a genitive; as, ἀνοῦνται τὰς γυναῖκας χρημάτων πολλῶν, "they purchase their wives for much money;" ἐπώλουν πολλοῦ τοῖς ἄλλοις, "they sold for a large sum to the rest."
- 20. All verbs denoting "to accuse," "to criminate," &c., are followed by a genitive; as, γράφομαι σε φόνον, "I accuse you of murder;" διώξομαι σε δειλίας, "I will prosecute you for cowardice."
- 21. The genitive often stands alone in exclamations, with and without an interjection, as indicating the cause from which the feeling in question originates; as, $^{\dagger}\Omega$ Ze $\tilde{\nu}$ β asile $\tilde{\nu}$ $\tau \tilde{\eta} \varepsilon$ $\lambda \varepsilon \pi \tau \acute{\rho} \tau \eta \tau o \varepsilon$ $\tau \tilde{\omega} \nu$ $\phi \rho \varepsilon \nu \tilde{\omega} \nu$! "Oh supreme Jove, the acuteness of his intellect!" " $\Lambda \pi o \lambda \lambda o \nu$, $\tau o \tilde{\nu}$ $\chi a \sigma \mu \acute{\eta} \mu a \tau o \varepsilon$!" " $\Lambda pollo$, what a pair of jaws!"

^{1.} The genitive here denotes the object of the action. For this same reason $\tilde{\epsilon}\nu\varepsilon\kappa a$ and $\dot{\nu}\pi\dot{\epsilon}\rho$ govern the genitive.

DATIVE.1

- 1. The dative stands in answer to the questions to whom or what? for whom or what? to whose advantage? to whose disadvantage? as, ἔδωκά σοι τὸ βιβλίον, "I gave the book to thee;" ἔπεσθέ μοι, ὁ παῖδες, "follow me, my children;" ἐπιτάττω σοι τοῦτο, "I enjoin this upon you;" θεοῖς ἀρέσκει, "he pleases the gods;" φίλος ἐκείνω, "a friend to him;" ἀγαθὸν τῷ πόλει, "good for the state."
- 2. Words which express the idea of approach, meeting, union, or connexion, as well as all verbs implying an action which cannot be accomplished without approach to the object, as, to associate, to speak, to converse, to pray, to dispute, to contend, to vie, to be attentive, and the like, are joined with the dative; as, ὁρῶ ἡμῖν βαρβάρους προσιόντας, "I see barbarians approaching us;" μὴ ἔριζε τοῖς γονεῦσιν, "contend not with your parents;" εὖχονται πᾶσι θεοῖς, "they pray to all the gods."
- 3. Verbs to rebuke, to blame, to reproach, to envy, to be angry, take the dative of the person; as, $\dot{\epsilon}\mu$ 0ì λ 0ιδορήσεται, "he will reprove me;" μέμφομαῖ τοῖς ἄρχειν βουλομένοις, "I blame those who wish to rule;" οὐ φθονεῖτε τούτ ω , "envy not this man;" τί χαλεπαίνεις τ $\tilde{\omega}$ θεράποντι; "why art thou angry at the attendant?"
- 5. In like manner, the dative stands also with δ αὐτός, because it expresses perfect equality; as, ἐν τῷ αὐτῷ κινδύνψ τοῖς φανλοτάτοις, "in the same danger with the worst;" τοῖς αὐτοῖς Κύρψ ὅπλοις, "in the same arms with Cyrus."

^{1.} The dative serves to designate the more remote object, that is, it designates the object which merely participates in an operation, without being immediately affected by it, or in which the effect or consequence of an action is shown.

- 6. The means by which, and the instrument with which, a thing is accomplished, are both put in the dative, since this case also serves in Greek to indicate all definitions that are mentioned incidentally and secondarily to the main object; as, $\tau o i \nu \dot{o} \phi \theta a \lambda \mu o i \nu \dot{o} \rho \tilde{\omega} \mu \epsilon \nu$, we see with the two cyes; of $\tau o \lambda \dot{\epsilon} \mu o i \dot{\epsilon} \dot{\epsilon} a \lambda \lambda o \nu \lambda \dot{\epsilon} \theta o i c$, kai $\dot{\epsilon} \pi a i o \nu \mu a \chi a \dot{\epsilon} \rho a i c$, "the enemy threw with stones and struck with swords."
- 7. The motive and cause are put in the dative, and hence the verbs "to rejoice," "to be delighted," "to be grieved," &c., govern the object by which the feeling is occasioned in the dative; as, $\phi \delta \delta \omega \ d\pi \tilde{\eta} \lambda \theta ov$, "they departed through fear;" $\sigma o \lambda \ \chi a (\rho o v \sigma \iota v)$, "they delight in thee;" $\lambda v \pi o v \mu \epsilon \theta a \tau o v \tau o \iota c$, "we are grieved by these things."
- 8. The manner and way in which a thing takes place are put in the dative; as, $\beta(a elc \tau \eta \nu)$ olkíav elo $\eta \lambda \theta o\nu$, "they entered into the house by force;" $\pi a \nu \tau a$ dietétakto $\mu \epsilon \tau \rho \omega$ kai $\tau \delta \pi \omega$, "all things were arranged by measure and by place."
- 9. The period of time at which a thing takes place, or during which a thing continues or exists, is put in the dative; as, $\tau\tilde{\eta}\delta\varepsilon$ $\tau\tilde{\eta}$ $\nu\nu\kappa\tau\dot{\iota}$, "on this very night;" $\tau\rho\dot{\iota}$ ς $\dot{\epsilon}\nu\dot{\iota}\kappa\eta\sigma\sigma\nu$ $\tau\alpha\dot{\nu}\tau\eta$ $\tau\tilde{\eta}$ $\dot{\eta}\mu\dot{\epsilon}\rho\alpha$, "they conquered thrice during this same day."
- 10. The verb $\varepsilon l\mu i$, when put for $\xi \chi \omega$, "to have," governs the dative; as, $\delta \sigma o \iota \varsigma$ o $\delta \kappa \eta \nu \delta \rho \gamma \nu \rho o \varsigma$, "as many as had not money."
- 11. An impersonal verb governs the dative; as, ἔξεστί μοι ἀπιέναι, "it is lawful for me to depart."
- 12. Neuter adjectives in τέον govern the person in the dative, and the thing in the case of the verb from which they are derived; as, τούτο ποιητέον ἐστί μοι, "I must do this;" τούτον ἐπιμελητέον ἐστὶν ὑμῖν, "you must take care of this."

Hence the verb χρῆσθαι, "to use," "to make use of," takes the dative.

ACCUSATIVE.

- 1. A verb signifying actively governs the accusative; as, of "Ελληνες ἐνίκησαν τοὺς Πέρσας, "the Greeks conquered the Persians."
- 2. Other verbs also, which in Latin frequently take the object in the dative, or are connected with it by a preposition, require in Greek the accusative; such as verbs signifying "to benefit," "to injure," and, in general, all which denote an action tending to the advantage or disadvantage of a person; as, $\omega\phi\epsilon\lambda\eta\sigma\varepsilon$ toùs $\sigma vv\acute{o}v\tau\alpha\varsigma$, "he benefited those who associated with him;" δ κολακεύων τοὺς ϕ ίλους $\beta\lambda\acute{a}\pi$ τει, "he that flatters injures his friends;" τιμωροῦνται τοὺς $\dot{\alpha}\delta\acute{o}$ κους, "they punish the unjust."
- 3. The accusative also occurs in Greek with intransitive verbs, when the object which receives the action contained in the verb is definitely assigned, as in verbs signifying "to go," "to come," "to reach," "to arrive at," &c. Thus, $\tau \eta \nu \nu \eta \sigma \sigma \nu \ d \phi \iota \kappa \epsilon \tau \sigma$, "he came to the island;" $\pi \sigma \rho \epsilon \iota \epsilon \sigma \theta a \iota \delta \delta \sigma \sigma$, "to go upon a journey."
- 4. Every verb may take an accusative of a cognate noun; as, κινδυνεύσω τοῦτον κίνδυνον, "I will encounter this danger;" ἠσθένησαν ταύτην ἀσθένειαν, "they were sick with this sickness;" ἐπιμέλονται πᾶσαν ἐπιμέλειαν, "they exercise all care;" πόλεμον πολεμήσομεν, "we will wage war."
- 5. Many verbs, the action of which admits of more than one object, without determining the nearest, have in Greek a double accusative, namely, the accusative of the person and the accusative of the thing. To these belong verbs signifying "to do good or evil to one," "to speak good or evil of one," "to ask," "to demand," "to teach," "to put on or off," "to take away," "to deprive," "to conceal," &c.; as,

^{1.} The verb $\lambda \nu \sigma \iota \tau \epsilon \lambda \epsilon \tilde{\iota} \nu$, "to be of use to," always takes the dative; on the contrary, the occurrence of $\dot{\omega} \phi \epsilon \lambda \epsilon \tilde{\iota} \nu$ with the dative is rare, and confined to the poets; as, Soph. Antig. 558, $\ddot{\omega} \sigma \tau \epsilon \tau o \tilde{\iota} \epsilon \psi a \nu o \tilde{\iota} \sigma \iota \nu \dot{\omega} \phi \epsilon \lambda \epsilon \tilde{\iota} \nu$.

κακὰ πολλὰ ἔοργε Τρῶας, "he has done many evils to the Trojans;" ἀγαθὰ εἶπεν αὐτους, "he said good things of them;" εἴρετο ἄπαντας τὸν παῖδα, "he asked all about his son;" τοὺς μαθητὰς ἐδίδαξε σωφροσύνην, "he taught his disciples continence."

- 6. Verbs governing two accusatives in the active retain one in the passive, namely, the accusative of the thing; as, σκῆπτρον τιμάς τε ἀποσυλᾶται, "he is despoiled of his sceptre and honours;" ἐπαιδεύθη μουσικὴν καὶ ῥητορικήν, "he was taught music and rhetoric."
- 7. When, in addition to the whole object, which receives the action of the verb, particular specification is also made of a part, in which this action is principally shown, both the whole and part stand, especially with the poets, as proximate objects in the accusative; as, $\mu\nu$ lóντα βάλε $\sigma\tau\tilde{\eta}\theta$ ος, "he wounded him, as he came on, in the breast;" $\tau\rho\acute{o}$ μος $\dot{\nu}\pi\tilde{\eta}\lambda\theta$ ε $\gamma\nu\tilde{\iota}$ α έκαστον, "trembling came upon each one in his limbs beneath."
- 8. Since the accusative serves always to designate the object upon which an action immediately passes, it frequently stands also with intransitive verbs and adjectives containing a general expression, and indicates the part or more definite object to which this expression must be principally referred. This is called the accusative of nearer definition, and is to be expressed in English by different prepositions, especially by in, as to, with respect to. Thus, τὸν δάκτυλον ἀλγῶ τοῦτον, "I feel a pain in this finger;' πόδας ὡκὺς ᾿Αχιλλεύς, "Achilles swift as to his feet;" Σύρος ἦν τὴν πατρίδα, "he was a Syrian as to his native country;" τὸ δένδρον πεντήκοντα ποδῶν ἐστι τὸ ὕψος, "the tree is fifty feet in height."
- 9. Time how long is put in the accusative; as, ὅσον χρόνον αν πόλεμος ή, "for as long a time as there may be war;"

^{1.} It is generally assumed that $\kappa a \tau \hat{a}$, or some other preposition, is understood in such constructions, but this is not correct.

καὶ $\chi\theta$ èς δὲ καὶ τρίτην ἡμέραν τὸ αὐτὸ τοῦτο ἔπραττον, "they did this same thing during both yesterday and the day previous."

10. Distance and space are put in the accusative; as, ἀπέχει ὀκτω ἡμερῶν ὅδον ἀπὸ Βαβυλῶνος, " it is distant a journey of eight days from Babylon."

VERBS PASSIVE.

- 1. Verbs of a passive signification are followed in Greek by a genitive, governed by ὑπό, ἀπό, ἐκ, παρά, or πρός; as, ὁ νοῦς ὑπὸ οἴνον διαφθείρεται, " the understanding is impaired by wine;" ἄλλαι γνῶμαι ἀφ' ἑκάστων ἐλέγοντο, " other opinions were expressed by each."
- 2. The dative, however, is sometimes employed by the poets instead of the genitive; as, 'A $\chi\iota\lambda\lambda\tilde{\eta}\ddot{\iota}$ &dá $\mu\eta$, "he was subdued by Achilles."
- 3. The dative is very frequently put with the perfect passive of verbs, whose perfect active is not much used; as, $\tau a \tilde{v} \tau a \lambda \acute{\epsilon} \lambda \epsilon \kappa \tau a \iota \dot{\eta} \mu \tilde{\iota} v$, "these things have been said by us," for $\lambda \acute{\epsilon} \lambda \epsilon \chi a \tau a \tilde{v} \tau a$.

INFINITIVE.

- 1. The infinitive mood is used to express the cause or end of an action; as, $\vartheta \epsilon \lambda \omega$ $\mathring{a}\delta \epsilon \iota \nu$, " I wish to sing."
- 2. The infinitive, with the neuter of the article prefixed, is used as a species of verbal noun; and very frequently the article is thus appended to an entire clause, of which the infinitive forms a part; as, $\tau \delta \ \lambda \acute{\nu} \epsilon \iota \nu$, "the loosening;" $\tau \delta \ \check{\epsilon} \chi \epsilon \iota \nu \ \chi \rho \acute{\eta} \mu a \tau a$, "the having money."
- 3. The infinitive in Greek is governed by adjectives, and denotes the respect in which the idea of the adjective is to be applied; as, *lkavol* τέρπειν φαίνονται, they appear calculated to delight; οὐ δεινός ἐστι λέγειν, ἀλλ' ἀδ-

^{1.} This is imitated in Latin by the poets; as, idoneus delectare, utilis facere. In prose, however, the gerund with a preposition must be employed; as, idoneus ad delectandum, &c.

ύνατος σιγαν, " he is not able in speaking, but unable to keep silent."

- 4. The infinitive is used with $\omega \sigma \tau \varepsilon$, more rarely with $\omega \varsigma$, to express the consequence of an event indicated by the leading verb; as, φιλοτιμότατος ην ο Κύρος, ώστε πάντα ύπομειναι του ἐπαινεισθαι ἕνεκα, " Cyrus was very ambitious, so as to endure all things for the sake of being praised."
- 5. The infinitive is frequently used, in short intermediate propositions, sometimes with, sometimes without ώς, to indicate an aim, or else to qualify what precedes; as, ως ἔπος εἰπεῖν, "so to speak;" ἀπλῶς εἰπεῖν, " to speak plainly;" ὅσον ἐμὲ εἰδέναι, " as far as I know;" ἐμοὶ δοκεῖν, "as appears to me."
- 6. The nominative, and not the accusative, is put with the infinitive whenever the reference is to the same person that forms the subject of the leading verb; as, ἔφασκεν είναι Διός νίός, "he said he was the son of Jupiter;" ἔπεισα αὐτοὺς εἶναι θεός, "I persuaded them that I was a god."
- 7. The genitive and dative sometimes follow the infinitive by a species of attraction; as, ἐδέοντο αὐτοῦ εἶναι προθύμου, "they be sought him to be zealous;" δός μοι φανηναι άξιω, " grant unto me to appear worthy."
- 8. The infinitive elvas, with and without an article, is put absolutely with adjectives, adverbs, or prepositions, with their case; as, ἐκῶν εἶναι, "willingly;" τὸ σύμπαν εἶναι, "generally;" τὸ μὲν τήμερον εἶναι, "to-day at least:" τὸ κατὰ τοῦτο είναι, " with respect to this."
- 9. The infinitive is frequently put for the imperative, particularly in the poets; as, θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι, " taking courage, now, oh Diomede, fight

2. Some understand, but without any necessity, an ellipsis of some

verb, such as ὅρα or δός, in such constructions.

^{1.} The accusative, however, is joined with such infinitives whenever emphasis is required; as, Κροῖσος ἐνόμιζε ἑωϋτὸν εἶναι πάντων ὀλδιώτατον, "Cræsus thought that he himself was the happiest of all men" (Herod. 1, 34).

against the Trojans;" φάσκειν Μυκήνας δραν, "say that thou seest Mycenæ."

10. The infinitive of the present, future, and agrists, but more particularly of the future, when preceded by the verb μέλλω, expresses the future, and answers to the future participle active in Latin with the verb sum; as, μέλλω γράφειν, "I am about to write" (scripturus sum); μελλήσω γράφειν, " I will be about to write" (scripturus ero); ἐμέλλησα γράφειν, " I was about to write" (scripturus fui).

PARTICIPLE.

1. The participle is put after a verb, and in the nominative case, when the reference is to some state as existing at the time on the part of the subject, or to some action as being performed by it. Thus, οἶδα θνητὸς ἄν, "I know that I am a mortal;" φαίνεται ὁ νόμος ήμας βλάπτων, " the law appears to be injuring us;" παύσασθε άδικοῦντες, " cease acting wrongfully."

2. If, however, the subject belonging to the participle stands with the principal verb as a proximate object in the accusative, the participle also stands in the accusative; as, οί 'Αθηναῖοι ἔπαυσαν αὐτὸν στρατηγοῦντα, " the Athenians caused him to cease being a commander;" ούς αν όρω τὰ ἀγαθὰ ποιοῦντας, "whomsoever I may see doing the things that are good."

3. If the subject belonging to the participle stands with the principal verb as the remote object in the genitive or dative, the participle, in like manner, takes the genitive or dative; as, ήσθόμην αὐτῶν οἰομένων εἶναι σοφωτάτων, " I perceived that they fancied themselves very wise:" οὐδέποτε

^{1.} This again is a species of attraction, and proceeds, as in other cases, from the circumstance of a dependant proposition having no subject of its own.

^{2.} When a reflexive pronoun stands with the verb, the participle can be put in either of two cases, according as it is referred to the subject contained in the verb or pronoun; as, σύνοιδα έμαυτῷ σοφὸς ὧν, "I am conscious to myself of being wise;" σαυτῷ συνήδεις ἀδικοῦντι, " you were conscious to yourself of acting wrongfully."

μετεμέλησε μοι σιγήσαντι, " I never repented of having been silent."

- 4. The verb "to be ashamed" takes the participle when the action of which one is ashamed is performed; the infinitive when the action is declined through shame; as, alσχύνομαι ποιήσας, "I am ashamed to have done it;" alσχύνομαι ἔρεσθαι, "I am ashamed to ask."
- 5. The verbs "to commence," "to begin," take the participle when the assigned state has already begun to take place; the infinitive when it is just about to take place; as, δ χειμῶν ἤρξατο γενόμενος, "the winter was come on;" δ χειμῶν ἤρχετο γίγνεσθαι, "the winter was beginning to come on" (i. e., it approached, but was not yet arrived).
- 6. The verbs "to hear" and "to learn" take the participle when a fact is adduced which we perceive with our own ears; the infinitive when something is assigned which we hear from the narration of others; as, $\mathring{\eta} \kappa o \nu \sigma a + \mathring{\sigma} \nu \Delta \eta \mu o \sigma \theta \acute{\epsilon} \nu \eta \lambda \acute{\epsilon} \gamma o \nu \tau a$, "I heard Demosthenes speak;" $\mathring{a} \kappa o \acute{\nu} \omega \Delta \eta \mu o \sigma \theta \acute{\epsilon} \nu \eta \lambda \acute{\epsilon} \gamma \varepsilon \iota \nu$, "I hear (i. e., I am told) that Demosthenes says."
- 7. The verb φαίνεσθαι takes the participle in the signification "to be evident," "to be manifest;" but the infinitive in the signification "to seem," "to have the appearance;" as, ἐφαίνετο κλαίειν, "he was just as though he wept;" ἐφαίνετο κλαίων, "he evidently wept."
- 8. Verbs signifying "to declare," "to announce," "to show," take the participle when something is announced or shown as a fact; but the infinitive when it is assigned that something may or is said to be. Thus, ἀπηγγέλλετο Ποτίδαια πολιορκουμένη, "Potidæa was announced to be in a state of siege" (when it is certain that it is besieged); ἀπ-ηγγέλλετο Ποτίδαια πολιορκεῖσθαι, "Potidæa was reported to be in a state of siege" (when intelligence is given merely resting on report).
 - 9. To some verbs which merely express subordinate

10. The participle in intermediate propositions is either explanatory, and is then expressed by the relative who, which; or, 2. it denotes relations of time, and is expressed by the English particles when, while, after, &c.; or, 3. it denotes relations of cause, like the particles because, since, as; or, 4. it expresses condition, like the particles if, although. Thus, χαλεπόν ἐστι λέγειν πρὸς γαστέρα, ὅτα οὐκ ἔχουσαν, "it is a difficult thing to speak to a stomach which has no ears;" ἀδύνατον πολλὰ τεχνώμενον ἄνθρωπον πάντα καλῶς ποίεῖν, "it is impossible for a man when trying many things to do all well;" ἀδικεῖ Σωκράτης οὐ νομίζων θεοὺς εἶναι, "Socrates violates the laws, because he does not think that there are any gods;" δένδρα μὲν τμηθέντα ταχέως φύεται, "trees, although lopped of their branches, quickly grow again."

11. A participle and verb are to be translated as two verbs with the copulative conjunction; as, $\tau \dot{\eta} \nu$ olkíav $\pi \rho \iota$ -áµενος $\dot{a}\pi \tilde{\eta} \lambda \theta \varepsilon$, "he bought the house and departed."

12. A participle, with a substantive, &c., whose case depends on no other word, is put in the genitive absolute;²

2. If a longer historical period is to be assigned by this genitive, the preposition ἐπὶ is usually added; as, ἐπὶ Κύρου βασιλεύοντος, "under the preposition επὶ is usually added; as, ἐπὶ Κύρου βασιλεύοντος, "under the preposition is usually added; as, ἐπὶ κυρουντος του μεταγούντος του μεταγούντου μεταγούντος του μεταγούντος του

the reign of Cyrus," i. e., as long as Cyrus reigned.

^{1.} With a participle τυγχάνω signifies forte; λανθάνω, clam or imprudens; and φθάνω, præ. The primitive meaning of φθάνω is "to get beforehand," "to get the start of." The verb τυγχάνω is often used in the manner indicated by the rule, when it is impossible to be expressed in translation. For the Greeks, in order to designate the absence of human intention and will, very frequently join it with those verbs also which, without it, express a mere occurrence of nature or of chance; as, ἔτυχε θανὸν, "he was dead;" τυγχάνουσιν ἔχοντες, "they have."

2. If a longer historical period is to be assigned by this genitive, the

as, ἐκείνου εἰπόντος, πάντες ἐσίγων, " he having spoken, all were silent."

- 13. As the dative also is frequently used in Greek for definitions of time, and to assign the cause, datives absolute also occur, though much more rarely than the genitive; as, $\pi \varepsilon \rho \iota i \acute{o} \tau \iota \tau \ddot{\phi} \dot{\varepsilon} \nu \iota a \nu \tau \ddot{\phi}$, "as the year came to a close;" $\varepsilon l \rho \gamma \acute{o} \mu \varepsilon \nu \iota \iota \iota \tau \ddot{\phi} \dot{\varepsilon} \tau \eta \varsigma \vartheta a \lambda a \sigma \sigma \eta \varsigma$, "they being cut off from the sea."
- 14. Accusatives absolute stand in Greek only in those cases where, in relating another's actions, the narrator assigns by conjecture the motive which influenced the agent. The participle is then accompanied by the particles ώς, ἄτε, ὥσπερ, οr ὡς ἂν, and the use of the accusative must be explained elliptically, as dependant upon a verb "to suppose," "to believe," "to imagine," which is indicated in the particles ὡς, &c.; as, ηὔχετο πρὸς τοὺς θεοὺς ἀπλῶς τἀγαθὰ διδόναι, ὡς τοὺς θεοὺς κάλλιστα εἰδότας, ὁποῖα ἀγαθά ἐστιν, "he prayed the gods simply to give him the things that were good, since (in his belief) the gods know best what things are good."
- 15. If in an intermediate proposition one of the relations, which are otherwise designated by genitives absolute, is to be expressed by the participle of an impersonal verb, this participle then stands in its absolute form, as a nominative absolute. Thus, διὰ τί μένεις, ἐξὸν ἀπιέναι; "why do you remain, when it is allowed you to depart?" ὁ δ' ἐμὸς παῖς βαλὼν, οὐδὲν δέον, καταβάλλει τὸν ἄρκτον, "but my son, having thrown, what ought not to have been done, strikes down the boar."

^{1.} Care must, however, be taken not to consider passages of ancient authors as proofs of this usage, where the dative can by any means be explained in a dependant sense.

^{2.} The nominative absolute is also used in impersonal phrases formed with ἐστί and a neuter adjective, where a participial construction enters; as, δίκαιον ὄν, "it being just;" ἀδύνατον ὄν, "as it is impossible."

PROSODY.1

- 1. Prosody $(\pi\rho\sigma\sigma\omega\delta ia)$, in its common acceptation at the present day, treats of the quantity of syllables, or the time occupied in pronouncing them.
- 2. In the ancient grammarians, $\pi\rho\sigma\sigma\phi\delta ia$ applies also to accent and breathings.
- 3. The vowels ε and o are short by nature; η and ω are long by nature; and α , i, v, are termed doubtful.
- 4. When a vowel is said to be short by nature, the meaning is, that it is short by its natural pronunciation, being equivalent merely to one short time. On the other hand, a vowel long by nature is long by its natural pronunciation, being equal to two short times. Thus η is equivalent to $\varepsilon\varepsilon$, and ω to oo.
- 5. Hence it follows, that the short vowel ε has η for its corresponding long one; and the short vowel o, in like manner, has ω for its long. But in the case of α , ι , v, there is no distinct mark or letter by which the eye can tell at the instant whether these vowels are long or short, and hence they are called doubtful.
- 6. It must be carefully borne in mind, however, that, by actual usage, every syllable in any particular case always has a definite quantity, either long or short; and that, when we speak of doubtful syllables, we do not mean that they have anything doubtful in their nature, or wavering between long and short as regards the same word; but only that they have no corresponding long or short marks by which the eye can detect their quantity at a glance.

^{1.} For a more enlarged view of this subject, consult the author's larger work on Greek Prosody.

7. The quantity of syllables is determined by various methods:

I. POSITION.

- 1. A short or doubtful vowel before two consonants or a double letter is almost always long; as, $\sigma \tau \bar{\epsilon} \lambda \lambda \omega$, $\bar{\rho} \mu \mu a$, $\bar{a} \nu \tau \dot{a} \gamma \omega$, $\tau \rho \dot{a} \pi \bar{\epsilon} \zeta a$, $\tilde{a} \mu \bar{a} \dot{\xi} a$, $\delta \bar{\iota} \psi a$.
- 2. These two consonants may belong to the same word with the vowel; as, $\bar{\epsilon}\sigma\pi\epsilon\rho\sigma\varsigma$, or one of them may belong to the same word, and the other to the succeeding word; as, $\tau\tilde{\omega}\nu$ $d\mu\delta\theta\bar{\epsilon}\nu$ $\gamma\epsilon$, $\vartheta\epsilon\hat{a}$ $\vartheta\acute{\nu}\gamma a\tau\bar{\epsilon}\rho$ $\Delta\iota\acute{o}\varsigma$, or both may be found at the beginning of the following word; as, $\mathring{a}\nu\delta\rho\bar{a}$ $\vartheta\nu\eta\tau\dot{o}\nu$ $\mathring{\epsilon}o\nu\tau a$.
- 3. In scanning the dramatic writers, the following exceptions to this rule of position must be carefully noted.
 - I. A short vowel before a soft mute (π, κ, τ) , or an aspirate (ϕ, χ, θ) followed by a liquid, is much rather left short than lengthened by the Attic poets.
 - II. A short vowel before a middle mute (β, γ, δ) , followed by ρ , is short in the comic writers, but in tragedy is mostly long.
 - III. A short vowel before a middle mute, followed by any liquid except ρ , is almost always long. In Euripides such syllables are always long; but in Æschylus, Sophocles, and Aristophanes, they are sometimes short.
 - IV. The tragic writers occasionally leave a vowel short before the two liquids $\mu\nu$.
- 4. The epic writers, such as Homer, &c., mostly avoid the shortening of syllables before a mute and liquid, and employ it chiefly when the word cannot in any other manner be adapted to the measure. Thus, in the case of such forms as $Z\acute{a}κυνθος$, $Z\acute{e}λεια$, $Σκ\acute{a}μανδρος$, σκέπαρνον, &c., a preceding short vowel in another word remains short, notwithstanding the double consonant Z and the two mutes σκ following immediately after.

II. ONE VOWEL BEFORE ANOTHER.

- 1. One vowel before another or before a diphthong is generally short, unless lengthened by poetic license or some other peculiar cause; as, $\partial \gamma \lambda \delta \delta \zeta$, $\partial \delta \delta \zeta$.
- 2. But the Greek poets, especially the epic, often lengthen vowels, even when another follows, by the aid of the arsis; and this takes place not only in doubtful vowels, but also in those which are naturally short.
- 3. By arsis, which is called by some cesura, is meant the stress of the voice that is brought to bear upon a particular syllable in each foot during the reciting of a line. In the dactyl it falls on the first syllable; in the iambus on the last; and in the trochee again on the first; its place being regulated by the long syllable.
- 4. The spondee leaves the place of the arsis undetermined; and this becomes settled only by the nature of the verse in which the spondee is employed. Thus, in dactylic and trochaic measure, the arsis falls on the first syllable of the spondee; but in iambic on the last.
- 5. The following are instances of lengthening by arsis. Thus, $\bar{o}\bar{v}\varepsilon\varsigma$ (Od. 9, 425); $\kappa\alpha\tau\bar{a}$ $\lambda\iota\pi\acute{a}\rho\eta\nu$ (Il. 6, 64); $\delta\bar{e}$ $\mu\epsilon-\lambda\iota\eta\nu$ (Il. 20, 322), &c.
- 6. In the epic writers, long vowels and diphthongs are mostly short at the end of words when the next word begins with a vowel; as, ἡμένη ἐν βένθεσσιν (Il. 1, 358); ἄμφω ὁμῶς (Ib. 23); δεχθαϊ ἄποινα (Ib. 57).
 - 7. On the contrary, the long vowel retains its natural

Y

^{1.} The principle on which this depends is easily explained. The $\dot{\eta}$ in $\dot{\eta}\mu\dot{\epsilon}\nu\eta$, for example, is equal to $\epsilon\epsilon$, and one of these epsilons being supposed to be elided before the initial vowel of the following word, the other epsilon remains, of course, short by nature. In other words, the final vowel of $\dot{\eta}\mu\dot{\epsilon}\nu\eta$ loses, as it were, a portion of its natural length by the sinking of the voice and by the vowel immediately following it. So the ω in $\ddot{\alpha}\mu\phi\omega$ is equivalent to two omicrons, one of which it loses before the following vowel, while the other remains short. In like manner, the diphthong $a\iota$ in $\delta\epsilon\chi\theta a\iota$ is supposed to lose a vowel.

measure when it falls in the arsis of the foot. The following Homeric verse contains examples of both kinds.¹

'Ημετέρῷ ἐνὶ οἴκῷ, ἐν 'Αργεϊ, τηλόθι πάτρης. (ΙΙ. 1, 30.)

III. CONTRACTION.

- All contracted syllables are long; as, τρός for ἰερός; ὄφτς for ὄφτες, &c.
- 2. Two vowels forming two syllables are frequently contracted into one in poetry; as in $\chi\rho\nu\sigma\dot{\epsilon}\omega$ (Il. 1, 15), where $\epsilon\omega$ forms a single syllable. This is frequent in the dramatic writers, where the syllables are in different words, and is called synizesis; as, $\mu\dot{\eta}$ $\epsilon l\delta\dot{\epsilon}\nu a\iota$ (Hippol. 1331), where the η and $\epsilon\iota$ are to be pronounced as one syllable; $\ddot{\eta}$ $\epsilon\dot{\nu}$ - $\gamma\dot{\epsilon}\nu\epsilon\iota\alpha\nu$ (Eurip. Electr. 1104).

IV. DIALECT.

- 1. The Doric a is long; as, $\phi \dot{a} \mu \bar{a}$, $\gamma v v \bar{a}$, $A l v \epsilon i \bar{a}$. And so is the a in the uncontracted form ao of the genitive; as, $A \tau \rho \epsilon i \delta \bar{a} o$.
 - 2. The Æolic a is short; as, $\nu \dot{\nu} \mu \phi \breve{a}$, $\pi o \iota \dot{\eta} \tau \breve{a}$, $\kappa o \mu \dot{\eta} \tau \breve{a}$.
- 3. In the Ionic dialect a is generally short in the penult of the perfect tenses, such as $\gamma \varepsilon \gamma \check{a}a$; and always short in the third person plural of the passive in $\check{a}\tau a\iota$ and $\check{a}\tau o$; as, $\check{\varepsilon}\check{a}\tau a\iota$, $\delta\varepsilon\delta\mu\acute{\eta}\check{a}\tau o$.
- 4. The Ionic third person plural in $\alpha \sigma \iota$ is always long; as, $\tilde{\epsilon} \bar{\alpha} \sigma \iota$, $\tau \iota \theta \epsilon \bar{\alpha} \sigma \iota$.
- 5. The Ionic writers double the σ and some other consonants at pleasure; a license which the Attic poets never

^{1.} Here, after one of the vowels has been supposed to be elided, and a single short vowel remains, this latter, being in the arsis of the foot, receives the stress of the voice, and becomes long again. Thus, in the foot $\rho\bar{\omega}$ žv $\bar{\nu}$, the syllable $\rho\omega$ is in the arsis, and hence, though one of the omicrons composing the omega is supposed to be cut off before the initial vowel of $\dot{\epsilon}v\dot{\nu}$, and only a single omicron remains, that omicron is nevertheless lengthened by the stress of the voice falling upon it. On the other hand, in the foot $\bar{\sigma}k\bar{\omega}$ žv, the omega is not in the arsis, and hence, after this vowel has lost one of its component omicrons before the next word, there is no stress of the voice upon the other omicron, and therefore it remains short.

used, either in tragedy or comedy. Thus, in Homer, we have στήθεσσιν for στήθεσιν; ὁππότερος for ὁπότερος, &c.

V. DERIVATION.

- 1. Derivatives for the most part follow the quantity of the words from which they are derived; as, $\nu \bar{\iota} \kappa \acute{a} \omega$ from $\nu \bar{\iota} \kappa \acute{\eta}$; $\tau \bar{\iota} \mu \acute{a} \omega$ from $\tau \bar{\iota} \mu \acute{\eta}$.
- 2. But many derivatives from verbs differ in quantity from the present tenses of these verbs, as being immediately formed from the perfect passive, with a short penult. Thus, $\kappa\rho\tilde{\iota}\tau\eta\varsigma$ and $\kappa\rho\tilde{\iota}\sigma\iota\varsigma$, though the verb be $\kappa\rho\bar{\iota}\nu\omega$, because they are immediately formed from $\kappa\epsilon\kappa\rho\iota\tau\alpha\iota$, $\kappa\epsilon\kappa\rho\iota\sigma\alpha\iota$.

VI. COMPOSITION.

- 1. Compound words generally follow the quantity of their primitives; as, $\mathring{a}\tau\bar{\iota}\mu o\varsigma$ from $\tau\bar{\iota}\mu\acute{\eta}$; $\mu\check{\nu}o\pi\check{a}\rho\omega\nu$ from $\mu\check{\nu}\varsigma$, gen. $\mu\check{\nu}o\varsigma$ and $\pi\check{a}\rho\omega\nu$.
- 2. The privative a is commonly short; as, $\check{a}\varepsilon\rho\gamma\acute{o}\varsigma$, $\check{a}\acute{\epsilon}\kappa\omega\nu$, $\check{a}\vartheta\nu\mu\omicron\varsigma$, but $\bar{a}\vartheta\acute{a}\nu\alpha\tau\omicron\varsigma$ and $\bar{a}\kappa\acute{a}\mu\alpha\tau\omicron\varsigma$ are excepted, and, on account of the number of short syllables that follow, and which would make the words otherwise difficult to employ in verse, have the initial a always long.
- 3. The particles δα, ζα, αρι, ερι, and δυς, are short; as, δάφοινός, ζάθεος, ἄρἴδείκετος, ἔρἴκυδής, δύσαής.

VII. INCREASE OF NOUNS.

1. A in the increment of nouns is generally short; as, σωμα, ἄτος; κρέας, ἄτος; νέκταρ, ἄρος; μέλαν, ἄνος, &c.

Exceptions.

1. All increments in ανος are long except τάλἄνος and μέλἄνος; as, Τιτάν, ᾶνος; Πάν, ᾶνος.

^{1.} In the same way, διατρίβα, from διέτριβον, the second agrist of διατρίβω; and παραψύχή, from παρέψύχον, the second agrist of παραψύχω.

- All increments in aνος, from nominatives in aξ pure, are long; as, οἴαξ, āκος; ῥύαξ, āκος; φλῦαξ, āκος, &c.
- 3. A is long in the dative plural of nouns, &c., that have a long penult in the genitive singular; as, $\gamma i \gamma a \zeta$, $\alpha v \tau o \zeta$, $\bar{\alpha} \sigma \iota$; $\tau \dot{\nu} \psi a \zeta$, $\alpha v \tau o \zeta$, $\bar{\alpha} \sigma \iota$, &c. But those that are syncopated in the singular have the α short; as, $\dot{\alpha} v \tau \delta \rho \alpha \sigma \iota$, $\tau \alpha \tau \rho \alpha \sigma \iota$, &c.
- 2. I is short in the increment of neuter nouns; as, $\mu \dot{\epsilon} \lambda \iota$, $\tilde{\iota} \tau o \varsigma$; and in masculines and feminines which have the genitive in $\iota o \varsigma$, $\iota \delta o \varsigma$, or $\iota \tau o \varsigma$; as, $\pi \dot{\delta} \lambda \iota \varsigma$, $\tilde{\iota} o \varsigma$; $\tilde{\epsilon} \rho \iota \varsigma$, $\tilde{\iota} \delta o \varsigma$; $\chi \dot{\alpha} \rho \iota \varsigma$, $\tilde{\iota} \tau o \varsigma$. But $\dot{\alpha} \psi \dot{\iota} \varsigma$, $\beta \alpha \lambda \delta \dot{\iota} \varsigma$, $\kappa \alpha \rho \dot{\iota} \varsigma$, $\kappa \nu \eta \mu \dot{\iota} \varsigma$, $\sigma \dot{\phi} \rho \alpha \gamma \dot{\iota} \varsigma$, and several others, are excepted.
- 3. I is long in the increment of masculine and feminine nouns which have two terminations in the nominative; as, $\delta \varepsilon \lambda \phi i \varphi$ or $\delta \varepsilon \lambda \phi i \psi$, $\bar{\iota} \nu o \varphi$; $\dot{a} \kappa \tau i \varphi$ or $\dot{a} \kappa \tau i \psi$, $\bar{\iota} \nu o \varphi$.
- 4. I is also long in the increment of monosyllables; as, $\vartheta i\nu$, $\vartheta \bar{\imath} \nu o \varsigma$; $i \zeta$, $\bar{\imath} \nu o \varsigma$; $\lambda i \zeta$, $\lambda \bar{\imath} \tau o \zeta$; excepting, however, $\tau i \zeta$, $\tau \bar{\imath} \nu o \varsigma$; and $\Delta i \zeta$, $\Delta \bar{\imath} o \varsigma$.
- 5. I is also long in nouns in $\iota\varsigma$, $\bar{\iota}\theta$ ος; $\iota\psi$, $\bar{\iota}\pi$ ος; $\iota\xi$, $\bar{\iota}\gamma$ ος; and $\iota\xi$, $\bar{\iota}\kappa$ ος; as, $\check{\delta}\rho\nu\iota\varsigma$, $\bar{\iota}\theta$ ος; $\tau\bar{e}\tau\tau\iota\xi$, $\bar{\iota}\gamma$ ος; $\mu\acute{a}\sigma\tau\iota\xi$, $\bar{\iota}\gamma$ ος ("a lash"); φοίνιξ, $\bar{\iota}\kappa$ ος. Homer, however, has Θρή $\check{\iota}\kappa$ ες always short.
- 6. But ι is generally short in nouns in $\iota\psi$, $\check{\iota}bo\varsigma$; and $\iota\xi$, $\check{\iota}\chi o\varsigma$; as, $\chi \acute{\epsilon}\rho \nu \iota \psi$, $\check{\iota}bo\varsigma$; $\vartheta \rho \acute{\iota}\xi$, $\tau \rho \check{\iota}\chi o\varsigma$; $\mu \acute{a}\sigma \tau \iota \xi$, $\check{\iota}\chi o\varsigma$, "a gum."
- 7. Υ is short in the increment of monosyllables in v_{ζ} , $\check{v}o_{\zeta}$; as, $\delta\rho\check{v}_{\zeta}$, $\delta\rho\check{v}o_{\zeta}$; $\mu\check{v}_{\zeta}$, $\mu\check{v}o_{\zeta}$.
- 8. Y is also short in the increment of neuters in v; as, $\delta\acute{a}\kappa\rho v$, $\check{v}o\varsigma$; and in the increment of masculines and feminines in $v\varsigma$ and $v\rho$; as, $v\acute{\epsilon}\kappa v\varsigma$, $\check{v}o\varsigma$; $l\lambda\acute{v}\varsigma$, $l\lambda\check{v}o\varsigma$; $l\chi\theta\acute{v}\varsigma$, $l\chi\theta\check{v}o\varsigma$; and also in the neuter noun $\pi\~v\rho$, $\pi\~v\rho\acuteo\varsigma$. But δa - $\delta\acute{v}\varsigma$, $\~v\delta\acuteo\varsigma$ and $\kappa\omega\mu\acute{v}\varsigma$, $\~v\theta\omicron\varsigma$, must be excepted.
- 9. Y is generally short in the increment of nouns in $v\xi$ and $v\psi$; as, $\mathring{o}vv\xi$, $\mathring{v}\chi o\varsigma$; $X\acute{a}\lambda v\psi$, $\mathring{v}\acute{b}o\varsigma$; except $\acute{o}o\acute{c}v\xi$, $\~{v}\kappa o\varsigma$; $\kappa\acute{o}\kappa \kappa v\xi$, $\~{v}\gamma o\varsigma$; $\kappa\acute{\eta}\rho v\xi$, $\~{v}\kappa o\varsigma$; $\kappa\acute{\eta}\mathring{v}\xi$, $\~{v}\kappa o\varsigma$; $\gamma\acute{v}\psi$, $\~{v}\pi o\varsigma$; $\gamma\acute{\rho}v\psi$, $\~{v}\pi o\varsigma$; while $B\acute{e}\acute{e}\rho v\xi$ has either $\~{v}\kappa o\varsigma$ or $\~{v}\kappa o\varsigma$.

10. Nouns of two terminations, in $v\varsigma$ and vv, have v long in the increment; as, $\Phi \acute{o}\rho \kappa v\varsigma$, or $\Phi \acute{o}\rho \kappa vv$, $\bar{v}vo\varsigma$.

VIII. INCREASE OF VERBS.

- 1. The quantity of the penult in the present and imperfect remains the same through all the voices and moods; as, κρῖνω, ἔκρῖνον, κρῖνε, κρῖνοιμι, κρῖνω, κρῖνειν, κρῖνων, κρῖνουμι, ἐκρῖνόμην, κρῖνου, &c.
- 2. Most tenses have the same quantity in the penult as those from which they are formed; as, $\mathring{\epsilon}\tau \check{\nu}\pi o\nu$, $\tau \check{\nu}\pi \tilde{\omega}$, $\mathring{\epsilon}\tau \check{\nu}$ $\tau \check{\nu}\pi \acute{\mu}$, $\tau \check{\nu}\pi \acute{\mu}\sigma o\mu a\iota$, $\tau \acute{\epsilon}\tau \check{\nu}\pi a$, $\mathring{\epsilon}\dot{\tau}\dot{\epsilon}\tau \check{\nu}\pi \epsilon\iota \nu$.
- 3. Verbs in $\dot{\alpha}\zeta\omega$, $\dot{\iota}\zeta\omega$, and $\dot{\upsilon}\zeta\omega$, increase short in the future; as, $\dot{\alpha}\rho\pi\dot{\alpha}\zeta\omega$, $\ddot{\alpha}\sigma\omega$; $\nu o\mu(\dot{\zeta}\omega)$, $\ddot{\iota}\sigma\omega$; $\kappa\lambda\dot{\upsilon}\zeta\omega$, $\kappa\lambda\dot{\upsilon}\sigma\omega$.
- 4. Verbs in $\dot{\alpha}\omega$, where $\dot{\alpha}\omega$ is preceded by a vowel, and all verbs in $\rho\dot{\alpha}\omega$, have the penult of the future long; as, $\dot{\epsilon}\dot{\alpha}\omega$, $\dot{\epsilon}\dot{\alpha}\sigma\omega$; $\dot{\delta}\rho\dot{\alpha}\omega$, $\bar{\alpha}\sigma\omega$; $\delta\rho\dot{\alpha}\omega$, $\bar{\alpha}\sigma\omega$.
- 5. Verbs in $\dot{\alpha}\omega$, when preceded by a consonant other than ρ , have the penult of the future short; as, $\sigma\pi\dot{\alpha}\omega$, $\check{\alpha}\sigma\omega$; $\gamma\varepsilon\lambda\dot{\alpha}\omega$, $\check{\alpha}\sigma\omega$.
- 6. Liquid verbs, or those ending in $\lambda\omega$, $\mu\omega$, $\nu\omega$, $\rho\omega$, shorten the penult of the future, but in the first acrist active they invariably take either a long vowel or a diphthong; as, $\vartheta\acute{a}\lambda\omega$, $\vartheta \~{a}\lambda\~{\omega}$, $\check{\epsilon}\theta\eta\lambda a$; $\tau \acute{\epsilon}\lambda\lambda\omega$, $\tau \~{\epsilon}\lambda\~{\omega}$, $\check{\epsilon}\tau \epsilon \iota\lambda a$; $\varphi a\acute{\iota}\nu\omega$, $\varphi \~{a}\nu\~{\omega}$, $\check{\epsilon}\varphi\eta\nu a$; $\delta a\rho\theta\acute{\iota}\nu\omega$, $\delta a\rho\theta\~{\iota}\nu\~{\omega}$, $\dot{\epsilon}\delta\acute{a}\rho\theta\~{\iota}\nu a$.
- 7. Verbs in $t\omega$, not proceeding from roots in $\zeta\omega$, increase long in the future; as, $\kappa\nu\lambda\bar{\iota}\omega$, $\bar{\iota}\sigma\omega$; $\kappa\nu\nu\bar{\iota}\omega$, $\bar{\iota}\sigma\omega$. But $\dot{\epsilon}\sigma\theta\dot{\iota}\omega$ has the ι everywhere short.
- 8. Dissyllabic verbs in $\dot{\nu}\omega$ are for the most part long in the future and aorists; as, $\delta\dot{\nu}\omega$, $\delta\bar{\nu}\sigma\omega$, $\xi\delta\bar{\nu}\sigma\alpha$; $\tau\rho\dot{\nu}\omega$, $\tau\rho\bar{\nu}\sigma\omega$, $\xi\tau\rho\bar{\nu}\sigma\alpha$. Except $\pi\tau\dot{\nu}\omega$, $\pi\tau\dot{\nu}\sigma\omega$, $\xi\pi\tau\dot{\nu}\sigma\alpha$; $\kappa\dot{\nu}\omega$, $\kappa\dot{\nu}\sigma\omega$, $\xi\kappa\dot{\nu}\sigma\alpha$; and one or two others.
- 9. Polysyllabic verbs in $\bar{\nu}\omega$, on the other hand, are for the most part long in the penult of the future and aorist; as, $l\sigma\chi\bar{\nu}\omega$, $l\sigma\chi\bar{\nu}\sigma\omega$, $l\sigma\chi\bar{\nu}\sigma\alpha$; $\delta\alpha\kappa\rho\bar{\nu}\sigma\omega$, $\delta\alpha\kappa\rho\bar{\nu}\sigma\omega$, $\delta\alpha\kappa\rho\bar{\nu}\sigma\alpha$.

- 10. But polysyllables in $\check{\nu}\omega$ are for the most part short; as, $\dot{a}\nu\check{\nu}\omega$, $\dot{a}\nu\check{\nu}\sigma\omega$; $\dot{a}\rho\check{\nu}\omega$, $\dot{a}\rho\check{\nu}\sigma\omega$; $\dot{a}\phi\check{\nu}\omega$, $\dot{a}\phi\check{\nu}\sigma\omega$.
- 11. Verbs in $v\omega$, which have lengthened forms in $v\mu\iota$, for the most part shorten the doubtful vowel; as, $\delta\varepsilon\iota\kappa\nu\nu\omega$, $\dot{\epsilon}\delta\varepsilon\iota\kappa\nu\nu\omega$; $\mu\iota\gamma\nu\nu\omega$, $\dot{\epsilon}\mu\iota\gamma\nu\nu\omega$. The verbs $\phi\bar{\nu}\omega$ and $\delta\bar{\nu}\omega$ are not exceptions to this rule, since they do not furnish complete forms in $v\mu\iota$, but only in the second agrist.
- 12. Polysyllables in $v\mu\iota$ have the v everywhere short, except in the singular number of the present tense active, and the third person plural of the same tense and voice; as, $\zeta\varepsilon\dot{v}\gamma v\bar{v}\mu\iota$, $\zeta\varepsilon v\gamma v\bar{v}\sigma\iota$; but $\zeta\varepsilon\dot{v}\gamma v\bar{v}\mu\varepsilon v$, $\zeta\varepsilon\dot{v}\gamma v\bar{v}\tau\varepsilon$, $\zeta\varepsilon\dot{v}\gamma v\bar{v}\tau\iota$, &c.
- 13. On the other hand, dissyllables in $\nu\mu\iota$ have the ν everywhere long; as, $\delta\bar{\nu}\theta\iota$, $\delta\bar{\nu}\nu\alpha\iota$, $\xi\delta\bar{\nu}\tau\varepsilon$, &c.
- 14. The penult of the second future and second aorist is always short; as, $\delta \check{a} \mu \check{\omega}$, $\lambda \check{a} \theta \check{\omega}$, $\kappa \rho \check{v} \delta \check{\omega}$, $\lambda \check{\iota} \pi \check{\omega}$; $\dot{\epsilon} \delta \check{a} \mu \rho \nu$, $\dot{\epsilon} \lambda \check{a} \theta \rho \nu$, $\dot{\epsilon} \kappa \rho \check{v} \delta \rho \nu$, $\dot{\epsilon} \lambda \check{\iota} \pi \rho \nu$. With the single exception of the verb $\pi \lambda \acute{\eta} \sigma \sigma \omega$, which, in the epic dialect, retains the long vowel in the penult; as, $\dot{\epsilon} \pi \lambda \acute{\eta} \gamma \rho \nu$, $\dot{\epsilon} \pi \lambda \acute{\eta} \gamma \eta \nu$.
- 15. The third person plural in $a\sigma\iota$, and the feminine participle in $a\sigma a$, are always long; as, $\lambda\epsilon\lambda o i\pi\bar{a}\sigma\iota$, $\kappa\epsilon\kappa\rho\dot{\nu}\phi\bar{a}\sigma\iota$, $i\sigma\tau\bar{a}\sigma\iota$; $\tau\dot{\nu}\psi\bar{a}\sigma a$, $\gamma\rho\dot{a}\psi\bar{a}\sigma a$, &c.
- 16. The augment, which, in verbs beginning with v or ι , consists merely in lengthening this vowel, makes, of course, the initial syllable of the historical tenses long; as, $\check{\iota}\kappa\varepsilon\tau\varepsilon\acute{\nu}\omega$, $\bar{\iota}\kappa\acute{\varepsilon}\tau\varepsilon\nu\sigma$.
- 17. The doubtful vowel in the penult of the perfect active strictly follows the measure of the root in the present. Hence the middle syllable is short in most forms which have a in the present; as, $\gamma\rho\dot{a}\phi\omega$, $\gamma\dot{\epsilon}\gamma\rho\ddot{a}\phi a$; but it fluctuates in those with ι and υ ; as, $\tau\rho\bar{\iota}\delta\omega$, $\tau\dot{\epsilon}\tau\rho\bar{\iota}\phi a$, but $\dot{\rho}\dot{\iota}\pi\tau\omega$, $\ddot{\epsilon}\dot{\rho}\dot{\rho}\dot{\iota}\phi a$; and again, $\kappa\dot{\upsilon}\pi\tau\omega$, $\kappa\epsilon\kappa\bar{\upsilon}\phi a$; but $\kappa\rho\dot{\upsilon}\pi\tau\omega$, $\kappa\epsilon\kappa\rho\bar{\upsilon}\phi a$.
- 18. The perfect middle, with the exception of those which have α in the root, and change it into o (as $\tau \rho \epsilon \phi \omega$, $\epsilon \tau \rho \alpha \phi \omega$, $\tau \epsilon \tau \rho \sigma \phi \alpha$), has usually a long vowel in the penult; as, $\epsilon \alpha \gamma \omega$,

"I break," perfect middle ἔāγα. So ἀνδάνω, ἕāδα; κρά-ζω, κέκρāγα; ῥιγέω, ἔῥρῖγα; τρίζω, τέτρῖγα; φρίσσω, πέφρῖκα, &c. But πέφρᾶδα and some others are found short, and, in old forms, the first vowel was shortened by position after rejecting the intermediate consonant; as, βέβᾶα, γεγᾶα, δειδῖα, πεφῦα.

19. Perfects with what is called the Attic reduplication have usually, in polysyllabic verbs, a short vowel in the penult; as, $d\lambda\epsilon i\phi\omega$, $d\lambda\eta\lambda i\phi\alpha$; $d\rho i\sigma\sigma\omega$, $d\rho i\rho i\chi\alpha$, &c. Still, however, in Ionic poets, forms of this kind are occasionally lengthened; as, $\epsilon l\lambda \eta\lambda ov\theta\alpha$, $i\pi\epsilon\mu\nu\eta\mu\bar{\nu}\kappa\epsilon$ (Il. 22, 491).

20. When a is inserted in the third person plural of the perfect or pluperfect, or of the optative, it is always short; as, ὀρωρέχἄτο, κεκλίᾶται, πειθοίᾶτο, &c.

21. The reduplication before the root of verbs in $\mu\iota$ is short; as, $\tau\check{\iota}\theta\eta\mu\iota$, $\delta\check{\iota}\delta\omega\mu\iota$.

22. In verbs in $\mu\iota$ the a is always short; as, $\[\[\] \] \] \[\] \[\] \[\] \[\] \[\] \[\] \[\] \[\] \[\] \[\] \[\] \[\] \[\] \] \[\] \] \[\]$

IX. DOUBTFUL VOWEL IN THE PENULT.

As a general rule, it may be laid down that a doubtful vowel in the penult of Greek words is generally short. Some particular exceptions, however, will here be noted.

I. Long a in the penult.

1. In $\tilde{a}\eta\rho$ and compounds; $\Pi\tau o\lambda \epsilon \mu \bar{a}t\varsigma$, $\Lambda v\kappa \bar{a}\omega v$, $Ma\chi \bar{a}\omega v$, $\Pi o\sigma \epsilon \iota \delta \bar{a}\omega v$, and the like; $\lambda \bar{a}\delta\varsigma$ and derivatives; $v\bar{a}\delta\varsigma$, $\bar{a}t\xi$, and compounds; and in verbs in $\dot{a}\omega$, when $\dot{a}\omega$ is preceded by an ϵ or the letter ρ ; as, $\dot{\epsilon}a\omega$, $\pi\epsilon\rho\bar{a}\omega$, $\delta\rho\bar{a}\omega$, with their compounds. Still, however, there are several exceptions; as, $\kappa v\kappa\bar{a}\omega$, $\tau\iota\mu\bar{a}\omega$, $\dot{\epsilon}\rho v\theta\rho\iota\bar{a}\omega$, $\mu\epsilon\iota\delta\iota\bar{a}\omega$, $\sigma\iota\gamma\bar{a}\omega$, $\sigma\iota\omega\pi\bar{a}\omega$, &c., in which $\dot{a}\omega$ is not preceded by an ϵ or the letter ρ .

^{1.} These exceptions are noted more fully in the larger Prosody.

- 2. In $i\kappa\bar{a}\nu\omega$ and compounds. So, also, in $\kappa\iota\chi\bar{a}\nu\omega$ and $\phi\theta\bar{a}\nu\omega$ with Homer and the epic poets, but $\kappa\iota\chi\bar{a}\nu\omega$ and $\phi\theta\bar{a}\nu\omega$ in the Attic tragic writers.
- In all derivatives from verbs in άω pure and ράω; as, ϑεāμα, ϑεāσις, ϑεāτός; ὁρāμα, ὁρāσις, ὁρāτός; ἰāμα, ἰāσις, ἰāτρος, &c.
- 4. In names of nations and proper names; as, 'Ασιᾶτης, Σπαρτιᾶτης, Τεγεᾶτης. And also in the feminines formed from them; as, 'Ασιᾶτις, Μιδεᾶτις. Add likewise names of rivers, mountains, and islands; as, Εὐ-φρᾶτης, Νιφᾶτης, Λευκᾶτης, &c. But forms of this kind proceeding from short roots have the short vowel; as, Δαλμᾶτης, Γαλᾶτης, &c.

II. Long t in the penult.

- 1. I in the penultimate is long in Homeric feminines, such as ἀεργῖη, ἀθυμῖη, ἀπιστῖη, &c., where the Attics have ἀργῖα, ἀθυμῖα, ἀπιστῖα, &c. But ἀνῖα and καλῖα are long in both Homeric and Attic Greek, the Homeric form being ἀνίη and καλίη. Another term, κονία (Hom. κονίη), has the penult common in Homeric Greek, but in the singular more frequently long, in the plural always short. In the tragic writers it occurs thrice, and each time with the penult short.
- 2. I is long in proper names in ιων, which shorten the vowel in the genitive; as, 'Αμφῖων, Δολῖων, Πανδῖων, gen. Πανδίονος. On the contrary, those remain short which take the long vowel in the genitive; as, Βουκολῖων, 'Ἡετἴων, Οἰνοπἴων, gen. Οἰνοπἴωνος.
- Comparatives in ίων have the ι long in Attic, but short elsewhere; as, γλυκῖων, κακῖων, &c.
- 4. I is long in the penult of verbs in $i\omega$, not proceeding from roots in $\zeta\omega$; as, $\phi\theta\bar{\iota}\omega$, $\chi\rho\bar{\iota}\omega$, $\pi\rho\bar{\iota}\omega$, $\kappa\nu\lambda\bar{\iota}\omega$, &c. But those which had originally a ζ in the root are short; as, $\dot{\alpha}\tau\bar{\iota}\omega$, $\mu\alpha\sigma\tau\bar{\iota}\omega$, to which add $\dot{\epsilon}\sigma\theta\bar{\iota}\omega$ and $\dot{\alpha}\bar{\iota}\omega$, though not from such roots.

- 5. I is long in the penult of verbs in $i\nu\omega$; as, $\kappa\lambda\bar{i}\nu\omega$, $\kappa\rho\bar{i}-\nu\omega$, $\pi\bar{i}\nu\omega$, $\delta\rho\bar{i}\nu\omega$, &c. Except $\tau i\nu\omega$ and $\phi\theta i\nu\omega$, which are long in Homer, but short in Attic.
- 6. I is long in nouns in ίτη, ίτης, ίτις; as, 'Αφροδῖτη, 'Αμφιτρῖτη, δωματῖτις, πολῖτης, ὁπλῖτης, &c. Except, however, κρἴτης, and other derivatives from the perfect passive with a short penult.

III. Long v in the penult.

- Υ is common in the penult of verbs in νω. Some, however, occur more frequently with the long penult; as, loχνω, δακρνω, ξνω, θνω, λνω; others, again, are found more commonly with the short penult; as, βρνω, ἀρνω, ἀρτνω, δεικννω, πληθνω, &c.
- 2. Υ is long in most verbals in υμα, from verbs in ύω; as, θυμα, κυμα, λυμα, ἀρτυμα, μηνυμα; except, however, ἐρυμα, πλυμα, ῥυμα, "a river," &c., which are invariably short.
- Υ is long in ϑῦμος, "animus," and its compounds, ἀθῦμος, ῥαθῦμος, &c. But ϑὅμος, "thymus," has the penult short.
- Υ is long in the plural cases of the pronoun συ; as, ν̄μεῖς, ν̄μῶν, ν̄μῖν, ν̄μᾶς.
- 5. Υ is long in verbs in v̄νω; as, εὐθῦνω, ὀτρῦνω, πλῦνω, &c., but not in the future; as, εὐθῦνῶ, ὀτρῦνῶ. When, however, they terminate in έω, the v is short; as, πλῦνέω.
- **6.** Υ is long in all verbs in $\acute{\nu}\rho\omega$; as, $\phi\bar{\nu}\rho\omega$, $\sigma\bar{\nu}\rho\omega$, $\kappa\bar{\nu}\rho\omega$, $\mathring{a}\theta\bar{\nu}\rho\omega$, &c. But, when they terminate in $\acute{\epsilon}\omega$, the v is short; as, $\kappa\bar{\nu}\rho\acute{\epsilon}\omega$, $\mu a\rho\tau\check{\nu}\rho\acute{\epsilon}\omega$, &c.
- Υ before σ is almost always long; as, Δίονῦσος, Χρῦσός, "Αμφρῦσος, Καμβῦσης, &c. Except verbals in ἴσις; as, λἴσις, ἄνὖσις, &c.
- 8. Υ is long in derivatives in $\bar{v}\tau\eta\rho$, $\bar{v}\tau\eta\varsigma$, and $\bar{v}\tau\iota\varsigma$; as, $\mu\eta\nu\bar{v}\tau\eta\rho$, $\mu\eta\nu\bar{v}\tau\eta\varsigma$, $\pi\rho\epsilon\sigma b\bar{v}\tau\eta\varsigma$, $\pi\rho\epsilon\sigma b\bar{v}\tau\iota\varsigma$.

- 9. Υ is long in adjectives in $\bar{v}\tau o \zeta$ derived from long verbal roots in $\dot{v}\omega$; as, $\dot{a}\delta \dot{a}\kappa \rho \bar{v}\tau o \zeta$, $\pi o \lambda v \delta \dot{a}\kappa \rho \bar{v}\tau o \zeta$, &c.
- 10. Υ is long in verbs in $\bar{v}\chi\omega$; as, $\beta\rho\bar{v}\chi\omega$, $\tau\rho\bar{v}\chi\omega$, and their compounds.
- 11. Υ is long in the following words; $\psi \bar{\nu} \chi \eta$, $\psi \bar{\nu} \chi o \varsigma$, $\dot{\epsilon} \mu \psi \bar{\nu} \chi o \varsigma$, $\kappa a \tau a \psi \bar{\nu} \chi \omega$, &c.

X. DOUBTFUL VOWEL BEFORE THE PENULTIMATE.

The doubtful vowels before the penultimate are generally short. The exceptions to this rule are, however, many in number, and are best learned from a prosodial lexicon.¹

XI. FINAL SYLLABLES.

- I. Final a, av, ap, and as.
- I. Final α is short; as, τράπεζα, ἵνα, ἱππότα, τέτυφα.

Exceptions.

- 1. But a pure is long; as, 'Αθήναα, φιλία, σικύα; except verbals in τρια; as, ψαλτρια; and derivatives from adjectives in ης; as, ἀλήθεια; and also ἱέρεια, κώδεια, βασίλεια ("a queen"); but βασιλεία ("a kingdom") and βασίλεια (adj. fem. "royal") have the final vowel long.
- 2. The Doric a for η is long; as, $\phi \acute{a}\mu \bar{a}$, $Alve\'{\iota}\bar{a}$; and also the Doric genitive in a from nominatives in $a\varsigma$ and $\eta\varsigma$; as, $Avv\'{\iota}b\bar{a}\varsigma$, \bar{a} ; $A\tau\rho\varepsilon\'{\iota}\delta\eta\varsigma$, \bar{a} .
- Words in δα and θα have the α long; as, βασίλινδα, Λήδα, Σιμαίθα, except ἄκανθα and ἤλιθα.
- 4. Words ending in ρa, not preceded by a diphthong; as, κάρā, πήρā, χαρā, except ἄγκῦρὰ, γέφῦρὰ, ὅλῦρὰ, κέρκῦρὰ, and the perfect middle of verbs in ρω; as, διέφθορὰ, πέπορὰ.
- 5. Words ending in $\rho \alpha$, with a consonant preceding; as,

^{1.} They are given in full in the larger Prosody.

- ἄγρᾶ, πέτρᾶ, ἀκέστρᾶ ; except σφοδρᾶ, σκολοπένδρᾶ, Τανάγρᾶ.
- All feminines adjectives from masculines in ος; as, δικαίā; except δῖἄ, πότνιἄ, ἴἄ, and μίᾶ.
- Duals in a, as μονσā; and vocatives from nouns in aς; as, Αἰνείā; or poetical vocatives of the third declension; as, Λαοδάμā, Πολνδάμā.
- 8. The accusative in εα, from the genitive (third declension) in εως; as, Πηλέα, from Πηλέως; βασιλέα, from βασιλέως; but, in Homeric Greek, Πηλέα, from Πηλόος; βασιληά, from βασιληόος.
- Nouns in εία, from verbs in εύω; as, προφητεία, δουλεία.

II. Final $a\nu$ is short; as, $\check{a}\nu$, $\pi \acute{a}\mu\pi \check{a}\nu$, $\Lambda \check{l}\check{a}\nu$, $\mu \acute{\epsilon}\lambda \check{a}\nu$, $\pi \acute{o}i\eta$ - $\sigma \check{a}\nu$, $\check{\epsilon}\tau\nu\psi\check{a}\nu$.

Exceptions.

- 1. Masculines in $\dot{a}\nu$ are long; as, $T\iota\tau\bar{a}\nu$, $\pi\alpha\iota\bar{a}\nu$.
- 2. The neuter adjective $\pi \tilde{a} \nu$; and hence the Attics appear to have taken occasion to lengthen here and there the forms compounded with it; as, $\tilde{a}\pi \bar{a}\nu$, $\dot{\epsilon}\pi i\pi \tilde{a}\nu$, $\pi a\rho i\pi \tilde{a}\nu$. But $\pi \dot{a}\mu\pi \ddot{a}\nu$ and $\pi \rho \dot{o}\pi \ddot{a}\nu$ are probably everywhere decidedly short.
- 3. Adverbs in $a\nu$; as, $\lambda i\bar{a}\nu$, $a\bar{a}\gamma\bar{a}\nu$, $\pi\epsilon\rho\bar{a}\nu$. On the contrary, $\delta\tau\bar{a}\nu$ and $\delta\pi\delta\tau\bar{a}\nu$ follow the quantity of the simple $a\bar{a}\nu$.
- 4. Accusatives of the first declension, from a long nominative; as, φιλίᾶν, from φιλίᾶ; Αἰνείᾶν, from Αἰνείᾶς. But the accusative in αν from a short nominative is short; as, ποτνίᾶν, from ποτνίᾶ; τράπεζᾶν, from τράπεζᾶ.
- The Doric genitive plural of the first declension in ãv, formed by contraction, is likewise always long;
 as, μελιᾶν, ννμφᾶν, for μελιῶν, ννμφῶν. So, also,

the Doric forms derived from those in η , or produced by contraction; as, $\pi o \iota \mu \bar{a} \nu$, $\Pi o \sigma \epsilon \iota \delta \bar{a} \nu$, ' $\Lambda \lambda \kappa \mu \bar{a} \nu$.

III. Final αρ is short; as, ὄνᾶρ, νέκτᾶρ, μάκᾶρ.

Exceptions.

- 1. Monosyllables in $\alpha\rho$ are long; as, $\kappa\bar{a}\rho$, $\psi\bar{a}\rho$.
- 2. The adverb $\gamma \acute{a}\rho$ is properly short; but before $o\acute{t}$ and similar words it very often occurs long in epic language, through the force of the following breathing.
- IV. Final $a\varsigma$ is long; as, $Aiv\epsilon i\bar{a}\varsigma$, $\pi\bar{a}\varsigma$, $i\mu\bar{a}\varsigma$, $\phi\iota\lambda i\bar{a}\varsigma$, $\tau\dot{v}$ - $\psi\bar{a}\varsigma$, $\dot{\eta}\mu\bar{a}\varsigma$.

Exceptions.

- 1. Words of the third declension, not forming the genitive in $a\nu\tau o\varsigma$; as, $\mu\epsilon\lambda \check{a}\varsigma$, $\mu\epsilon\gamma\check{a}\varsigma$, $\lambda\acute{a}\mu\pi\check{a}\varsigma$, $\sigma\epsilon\lambda\check{a}\varsigma$, $\kappa\epsilon\rho\check{a}\varsigma$, &c. But $\tau\acute{a}\lambda\check{a}\varsigma$ has the final syllable long.
- 2. The accusative plural of nouns and participles of the third declension; as, Τιτᾶνᾶς, τύπτοντᾶς, ποίμενᾶς, φρένᾶς, &c. (but βασιλέᾶς, from βασιλέᾶ). The accusative plural of the first declension, on the other hand, is always long.
- 3. Adverbs in ας are short; as, πέλας, ἀτρέμας, ἀγκας.
- 4. Aς is short in the second person of the different tenses which terminate therein; as, ἔτεγξᾶς, τέγξειᾶς, οἶδᾶς, λέλοιπᾶς, πέφυκᾶς.
- 5. By a license of the Doric dialect, forms in aç, otherwise long, are occasionally shortened, and that, too, even in accusatives plural of the first declension; as, μοίρᾶς (Theocrit. 2, 160); αὐτᾶς (Id. 3, 2); νύμφᾶς (Id. 4, 29).

II. Final i, iv, and ig.

Final ι is short; as, ἴφῖ, ὅτῖ, μέλῖ, τύπτουσῖ, τίθημῖ,
 &c.

Exceptions.

- 1. But the abridged form $\kappa \rho \bar{\iota}$ (for $\kappa \rho (\theta \eta)$) is long, together with the names of letters in ι ; as, $\xi \bar{\iota}$, $\pi \bar{\iota}$, &c.
- The paragogic ι, added by the Attic comic poets and orators to certain pronouns and adverbs, is likewise long; as, οὐτοσῖ, νυνῖ, οὐτωσῖ, &c. So the similar ι in the words ὁδῖ, ταντῖ, δενρῖ, &c.
- Adverbs ending in ι, and formed from nouns, have the ι either long or short, but more commonly short; such as ἀμοχθί, ἀμαχητί, πανδημί, πανομιλί, ἀπονητί, &c.
 But those which refer to nations have the ι always short; as, Σκυθιστί, ᾿Αργολιστί, Βαρβαριστί, &c.
- ΙΙ. Final ιν is short; as, τύπτουσϊν, ἔρῖν, πάλῖν, πόλῖν, πρῖν, νῖν, σφῖν.

Exceptions.

- 1. Final $\iota \nu$, making $\bar{\iota} \nu o \varsigma$ in the genitive, is long; as, $\dot{\rho} \eta \gamma \mu \bar{\iota} \nu$, $\iota \kappa \tau \bar{\iota} \nu$.
- 2. Nouns that have two terminations for the nominative; as, $\delta \varepsilon \lambda \phi \bar{\iota} v$ (otherwise $\delta \varepsilon \lambda \phi \bar{\iota} \varsigma$), $\dot{a} \kappa \tau \bar{\iota} v$, $\dot{\rho} \bar{\iota} v$, $\bar{\iota} v$, $\lambda \bar{\iota} v$.
- The datives plural ἡμῖν and ὑμῖν, though in several instances Sophocles makes ἡμἴν and ὑμἴν, and the epic dialect has also ἄμμἴν, ἤμμἴν.
- III. Final $\iota \varsigma$ is short; as, $\delta \check{\iota} \varsigma$, $\tau \rho \check{\iota} \varsigma$, $\pi \delta \lambda \check{\iota} \varsigma$, $\tau \nu \rho \alpha \nu \nu \check{\iota} \varsigma$, &c.

Exceptions.

- 1. Monosyllabic nouns, and those which have two terminations for the nominative; as, $\bar{\iota}\varsigma$, $\lambda\bar{\iota}\varsigma$, $\dot{\rho}\bar{\iota}\varsigma$, $\kappa\bar{\iota}\varsigma$, $\delta\varepsilon\lambda$ - $\phi\bar{\iota}\varsigma$, $\dot{\alpha}\kappa\tau\bar{\iota}\varsigma$.
- 2. Dissyllables which make the penult of the genitive long; as, ἀψῖς, βαλδῖς, κληῖς, κνημῖς, κρηπῖς, ὄρνῖς, &c.
- 3. Polysyllables with two short syllables before the last; as, βατραχῖς, καλαμῖς, κανονῖς, πλοκαμῖς ῥαφανῖς, but not βασιλἴς, ἰκετἴς.
- 4. Adjectives in 15, compounded from long forms, are like-

wise long in the final syllable; as, $\dot{a}\lambda\iota\kappa\rho\eta\pi\dot{\iota}\varsigma$, $\beta a\theta v$ - $\kappa\nu\eta\mu\bar{\iota}\varsigma$, &c.

III. Final v, vv, $v\rho$, and $v\varsigma$.

I. Final v is short; as, σັν, γόνν, γλυκν, δάκρν, ἄστν.

Exceptions.

- 1. The third person singular of the imperfect and second a rist of verbs in $\nu\mu\iota$; as $\xi\delta\bar{\nu}$, $\xi\phi\bar{\nu}$; also the second person of the imperative in one of its forms; as, $\delta\epsilon\iota$ - $\kappa\nu\bar{\nu}$, $\dot{o}\mu\nu\bar{\nu}$.
- 2. The names of the letters $\mu \bar{v}$, $\nu \bar{v}$, and fictitious words; as, \bar{v} , $\gamma \rho \bar{v}$.
- II. Final υν is short; as, σύν, πολύν, βραδύν, ζευγνύν.

Exceptions.

- 1. The accusative of nouns which have v_{ζ} in the nominative; as, $l\lambda\bar{v}\nu$, $l\chi\theta\bar{v}\nu$, $l\sigma\chi\bar{v}\nu$, $\delta\phi\rho\bar{v}\nu$, $\mu\bar{v}\nu$.
- 2. Nouns that have two terminations for the nominative; as, $\Phi \delta \rho \kappa \bar{\nu} \nu$ (otherwise $\Phi \delta \rho \kappa \bar{\nu} \varsigma$); or $\bar{\nu} \nu o \varsigma$ in the genitive; as $\mu \delta \sigma \sigma \bar{\nu} \nu$.
- 3. The first person singular of the imperfect and the second acrist of verbs in $v\mu\iota$; as, $\check{\epsilon}\phi\bar{\nu}\nu$, $\check{\epsilon}\delta\bar{\nu}\nu$, $\dot{\epsilon}\delta\epsilon(\kappa\nu\bar{\nu}\nu)$, $\dot{\epsilon}\zeta\epsilon(\gamma\nu\bar{\nu}\nu)$.
- 4. Nvv, "now," is long; but vvv, the enclitic, is for the most part short. It is long, however, on several occasions in tragedy, and always long in comedy.
- III. Final $v\rho$ is long; as, $\pi \bar{v}\rho$, $\mu \acute{a}\rho \tau \bar{v}\rho$. Yet, in the oblique cases, these make $\pi \breve{v}\rho \circ \varsigma$, $\pi \breve{v}\rho i$; $\mu \acute{a}\rho \tau \breve{v}\rho \circ \varsigma$, $\mu \acute{a}\rho \tau \breve{v}\rho i$.
- IV. Final vç is short; as, βαθύς, κόρυς, πῆχυς, πρέσβυς, βαρύς, ὀξύς.

Exceptions.

 Nouns in vς, which have voς in the genitive; as, ἀχλῦς, ἰλῦς, ιχθῦς, νηδῦς, οφρῦς, πληθῦς.

^{1.} Ellendt, however, Lex. Soph. s. v., maintains that vvv enclitic is never long.

- 2. Nouns which have two terminations in the nominative; as, $\Phi \delta \rho \kappa \bar{\nu} \varsigma$.
- 3. Monosyllables; as, $\mu \bar{\nu} \varsigma$, $\sigma \bar{\nu} \varsigma$.

Dumbiah

Sixteen of four syllables.

Dochmius .

Terminations of verbs in νμι; as, δείκνῦς (second person singular present), δεικνῦς (participle), ἐδείκ-νῦς, &c.

OF FEET.

- I. A foot, in metre, is composed of two or more syllables, and is either simple or compound.
 - II. Of the simple feet four are of two, and eight of three syllables.
 - III. There are sixteen compound feet, each of four syllables.

SIMPLE FEET.

two short syllables

20 2000

| Four of syllables | Spondee Iambus . Trochee | two long syllables " one short and one long " | , υεος. ψυχη. Θέα. σωμα. |
|---------------------------|--|---|-----------------------------------|
| Eight of three syllables. | Tribrach Molosus Dactyl Anapæst Bacchius Antibacchius Amphibrach Amphimace | three long " one long and two short two short and one long one short and two long " | |

COMPOUND FEET.

| 1 | Choriambus | Trochee and Iambus | | " σῶφρὄσὕνη. |
|-----|---------------------|----------------------|-----|----------------|
| - 1 | Antispast | Iambus and Trochee | | " ἄμᾶρτῆμἄ. |
| | Ionic a majore . | Spondee and Pyrrhich | | " κδσμητόρα. |
| i | Ionic a minore . | Pyrrhich and Spondee | | " πλἔὄνεκτῆς. |
| | Pæon primus | Trochee and Pyrrhich | | " αστρολογός. |
| | Pæon secundus . | Iambus and Pyrrhich | | " ἄναξιός. |
| | Pæon tertius | Pyrrhich and Trochee | | " ἄνἄδημα. |
| | Pæon quartus | Pyrrhich and Iambus | | " θἔὄγἔνης. |
| Z | Epitritus primus . | Iambus and Spondee | | " ἄμᾶρτῶλη. |
| | Epitritus secundus | Trochee and Spondee | | " ανδρόφοντης. |
| | Epitritus tertius . | Spondee and Iambus | - 1 | " εῦρῦσθενης. |
| | Epitritus quartus . | Spondee and Trochee | | " λωθητηρά. |
| | Proceleusmaticus. | Two Pyrrhichs | | " πὄλἔμἴὄς. |
| | Dispondæus | Two Spondees | | " σῦνδοῦλεῦσῶ. |
| | Dijambus | Two Iambi | | " ἔπεστἄτῆς. |
| | Ditrochæus | Two Trochees | | " δυστυχημά. |
| | | | | |

Antispast and long syllable " ἄμῶρτημἄτῶν.

METRE.

- 1. Metre, in its general sense, means an arrangement of syllables and feet in verse, according to certain rules; and in this sense it applies not only to an entire verse, but to a part of a verse, or any number of verses.
- 2. But a metre, in a specific sense, means a combination of two feet, and sometimes one foot only.
- 3. There are nine principal metres; viz., 1. Iambic; 2. Trochaic; 3. Anapæstic; 4. Dactylic; 5. Choriambic; 6. Antispastic; 7. Ionic a majore; 8. Ionic a minore; 9. Pæonic.
- 4. These names are derived from the feet which prevail in them. Each species of verse would seem originally to have been composed of those feet solely from which it derives its name; and other feet, equal in time, were not admitted until afterward, and then only under certain restrictions.
- 5. It must be carefully noted, that two feet make a metre in the iambic, trochaic, and anapæstic measures, but that one foot constitutes a metre in all the rest.
- 6. When a verse consists of one metre it is called monometer; when it has two metres, dimeter; three metres, trimeter; four, tetrameter; five, pentameter; six, hexameter; seven, heptameter.
- 7. From what has just been remarked, it follows that, in iambic, trochaic, and anapæstic verse, a monometer consists of two feet; a dimeter of four; a trimeter of six, &c.; whereas, in all other kinds of verse, a monometer consists of one foot, a dimeter of two, a trimeter of three, &c.
- 8. Verses are also denominated acatalectic when complete; catalectic when they want a syllable at the end; brachycatalectic when they want two syllables at the end; hypercatalectic when they have a syllable over at the end; and acephalous when they want a syllable at the beginning.
- 9. The last syllable of a verse is common, except in anapæstic and greater Ionic measure.

DACTYLIC MEASURE.

1. Dactylic hexameter, or heroic verse, is composed of six feet, the last of which must be a spondee, while the fifth is almost always a dactyl. The first four may be either dactyls or spondees, at the option of the poet. Thus,

γαϊὰν ὅμ | οῦ καῖ | ποντὄν ὅρ | ὧρεῖ | δ' οῦρἄνὄ | θεν νῦξ.

2. Sometimes, in a solemn, majestic, or mournful description, the

^{1.} A more enlarged view of the Greek metres is given in the author's Greek Prosody.

spondee takes the place of the dactyl in the fifth foot, and the line is then called a spondaic one; as,

$$\vec{\omega} \ \mathbf{A} \chi \vec{\imath} \ | \ \lambda \varepsilon \vec{v} \ \kappa \vec{\varepsilon} \lambda \vec{\varepsilon} \ | \ \alpha \vec{\imath} \ \mu \vec{\varepsilon} \ \Delta \vec{\imath} \ | \ \vec{\imath} \ \phi \vec{\imath} \lambda \vec{\varepsilon} \ | \ \mu \hat{v} \theta \hat{\eta} \ | \ \sigma \hat{a} \sigma \theta \alpha \vec{\imath}.$$

3. A short syllable in the beginning of a foot is often made long in epic poetry. The reason is, that, as the first syllable of the foot was pronounced with the rising inflection of the voice in heroic verse, so by pronouncing it, when short, with a sharper tone, it was brought nearer in sound to a long syllable, by which the deficiency in time was scarcely perceived. The following examples show a short cæsural syllable made long at the beginning of a foot:

ναύλοχον | ἐς λίμεν | ā καὶ | τις θεὸς | ἡγεμό | νευεν. δῦν' ἄχος | ἄτλη | τον ὁ δ' ἄρ | a Τρω | σὶν μενε | αίνων.

II. PENTAMETER.

- 1. This species of verse consists of two equal portions, each containing two feet followed by a long syllable.
- 2. The first two feet may be either dactyls or spondees, then comes a long syllable, to which succeed two dactyls, followed by another long syllable. Thus,

- 3. The pause always takes place after the long syllable in the middle of the verse, marked by the double line in the two examples just given.
- 4. Another, but less correct¹ mode of scanning pentameters is as follows: the first and second feet either a dactyl or spondee, the third always a spondee, the fourth and fifth anapæsts; as,

5. A dactylic hexameter and pentameter, alternately succeeding each other, form what is called *elegiac* verse. Thus,

κρῆναῖ | αῖ λἴβὰ | δἔς, τἴ πἕ | φεῦγὰτἕ ; | ποῦ τὄσὄν | ῦδῶρ ; τῖς φλοξ | αἔνὰ | οῦς || ἔσβἔσἕν | αἔλἴ | οῦ ;

III. IAMBIC MEASURE.1

- 1. The only species of iambic verse which we will here consider is the trimeter acatalectic, called also *senarius*, from its containing *six* feet.
- 2. In the trimeter the iambus is admitted into any one of the six places; and, when all the feet are thus iambi, the verse is called a *pure* iambic one.

- 3. A pure iambic line, however, is not of so frequent occurrence among the tragic writers as what is called a *mixed* one, namely, where other feet are admitted besides the iambus.
- 4. The reason why other feet were allowed to enter appears to have been, not only to lessen the difficulty of composing, but in order to remove the monotonous and unpleasing effect of a succession of iambi, and also to impart more dignity and elevation to the style.
- 5. The feet admissible into this measure, besides the iambus, are the spondee, dactyl, anapæst, and tribrach. The rules for their admission are as follows:
 - 1. The spondee is allowed to enter into the uneven places, namely, the first, third, and fifth, and into no other.
 - 2. The dactyl is admitted into the first and third places only.
 - 3. The anapæst is admitted into the first place alone, except in the case of a proper name, when it may come into any place but the last, provided the anapæst be all contained within the proper name.
 - 4. The tribrach may come into any place but the last.
 - 6. The following lines may serve to illustrate some of these laws.

ὅ πᾶσ | ἴ κλεῖν || ὄς Οῖδ | ἴποῦς || κἄλοῦ | μἔνος. ||
ἄδῆς | στἔνᾶγ || μοῖς καῖ | γὄοῖς || πλοῦτῖζ | ἔταῖ. ||
μῆτ' ἄρὄτ | ὄν αῦτ || οῖς γῆν | ἄνῖ || ἔναῖ | τἴνᾶ. ||
ἔἔρῆς | ἔγῶ || μἔν Ζῆν | ὄς· οῖ || ὅἔ τ' ῆ | θἔων. ||
τἔτᾶρτ | ὄν Ιππ || ὄμἔδοντ | ἄπἔστ || εῖλεῖν | πἄτῆρ. ||
μῆτρος | ζὕγῆν || αῖ καῖ | πἄτἔρὰ || κᾶτὰ | κτἄνεῖν. ||

7. The double mark in these lines, after every two feet, indicates what is called a *metre*; it having been customary in reciting iambic verses to make a short pause after every second foot. Hence the name *trimeter* given to this species of lines, from their containing each three of these metres.

IV. ANAPÆSTIC MEASURE.

- 1. The most common species of anapæstic verse is the dimeter. In a system of legitimate dimeters each metre should end with a word, and the system should end with a catalectic verse called the paroemiac, preceded by a monometer acatalectic.
- 2. This metre admits indiscriminately the dactyl and spondee for the anapæst. But an anapæst ought not to follow a dactyl, to avoid too many short syllables occurring together.
- 3. In the catalectic verse, or paroemiac, which closes a system, the catalectic syllable should be preceded by an anapæst. There are, however, some verses in which it is joined to a spondee.

- 4. The last syllable of a verse in this metre, with the exception of the paroemiac, is not common, but subject to the same laws of quantity as if it was found in any other part of the verse.
- 5. The following is a system of anapæstic dimeters, closing with a paroemiac:

APPENDIX.

EXCURSUS A.

GREEK ALPHABET.

- 1. According to tradition, Cadmus brought sixteen letters from Phænicia into Greece, to which Palamedes, at a subsequent period, added four more, namely, ϑ , ξ , ϕ , χ ; and Simonides, at a still later day, increased this number by other four, ζ , η , ψ , ω .
- 2. The meaning of this tradition evidently is, that the Phœnician alphabet was introduced into different parts of Greece in a more or less perfect shape; that some tribes received all the letters, while others were content with sixteen; that these last-mentioned tribes, however, gradually increased the number of alphabetical characters, by borrowing, at two different epochs, certain letters previously used in the more perfect systems of other Greeian communities.
- 3. The old sixteen, or primitive Cadmean letters, are supposed to have been the following, the v being assigned to its true place as the representative of the digamma, and being indicated by the old sign of the digamma, namely, F.

ΑΒΓΔΕΓΙΚΛΜΝΟΠΡΣΤ.

- 4. A change, however, subsequently took place as regarded the introduction of Υ , which was formed from the $Fa\tilde{v}$, or digamma, by splitting its upper part. This new letter was then placed after the T, while the F itself was omitted.
- 5. The Ionians first adopted all the twenty-four letters, and of them first the Samians, from whom they were received by the Athenians; but it was not till after the Peloponnesian War, in the archonship of Euclides (B.C. 403), that they were used in public acts. Hence the twenty-four letters are called Ἰωνικὰ γράμματα, and the old sixteen ἸΑττικὰ γράμματα.
- 6. In the most ancient times, according to Pausanias (5, 25), the Greeks, like the Orientals, wrote from right to left. They soon began, however, to write the first line from the left to the right, in the second from the right to the left, and so on alternately. This was called βov -

 $\sigma\tau\rho o\phi\eta\delta \delta\nu$, from its resembling the mode in which the ox turns with the plough. So the laws of Solon were written. But, as early as the time of Herodotus, it was the established custom to write from left to right.

EXCURSUS B.

DIGAMMA.1

- 1. The whole subject of the digamma rests on the following remarkable fact. A certain number of words beginning with a vowel, especially the pronoun $o\dot{v}$, $o\dot{l}$, \ddot{e} , and also $e\dot{t}\delta\omega$, $\dot{e}o\iota\kappa\alpha$, $e\dot{t}\pi e\dot{t}\nu$, $\dot{u}\nu\alpha\xi$, Thio, olvo, $o\dot{l}\kappa o\varsigma$, $\dot{e}\rho\gamma o\nu$, $\dot{l}\sigma o\varsigma$, $\ddot{e}\kappa\alpha\sigma\tau o\varsigma$, with their derivatives, have in Homer the hiatus so often before them, that, leaving these words out of the account, the hiatus, which is now so frequent in Homer, becomes extremely rare, and, in most of the remaining cases, can be easily and naturally accounted for. These same words have also, in comparison with others, an apostrophe very seldom before them; and, moreover, the immediately preceding long vowels and diphthongs are far less frequently rendered short than before other words.
- 2. From an attentive examination of the subject, the illustrious Bentley was led to conclude, that the words before which these deviations from the usual rules of prosody took place, although beginning with a vowel, must have been pronounced at least, if not written, as if beginning with a consonant. He recollected that some ancient grammarians mentioned a letter as more particularly used by the Æolians or most ancient Greeks; and that its existence might be traced in the changes which some Latin words, derived from the Æolic Greek, had undergone; as, olvog, vinum; lg, vis; olkog, vicus; lp, ver. The letter alluded to, which, from its form, has the name of digamma or double gamma (F), is yet to be seen in some ancient inscriptions and on coins; and it supplies the data for resolving the cases of metrical difficulty, where the lengthening of a short syllable uniformly takes place before particular words.
- 3. Let us examine some of the instances which are found at the very opening of the Iliad. ᾿Ατρείδης τε ἄναξ ἀνδρῶν (v. 7); ᾿Αγαμέμνονι ἤνδανε θυμῷ (v. 24); ᾿Απόλλωνι ἄνακτι (v. 36); ὁ δ' ἤιε νυκτὶ ἐοικώς (v. 47); θαρσήσας μάλα, εἰπὲ (v. 85). In all these cases, according to the practice of the language in the days of Attic purity, the short vowel ought to have been elided before ἄναξ, ἤνδανε, &c. But if we write Fαναξ, Γηνδανε, &c., or fancy the words pronounced wαναξ, ωηνδανε, wενοικώς, wειπέ, &c., the difficulty will in a great degree disappear.

^{1.} Buttmann, Ausf. Gr. Sprachl. p. 27.—Buttmann's Larger Gr. Gr. p. 28, Robinson's transl.—Maltby's Greek Gradus, p. xi., seq.

EXCURSUS C.

ACCENTS.

- 1. In every polysyllabic word, one syllable is to be regarded as the fundamental or radical syllable, or, in other words, that which contains the *principal idea* of the word. The rest, on the contrary, which are prefixed or appended to the fundamental syllable in the formation of words, are, in respect to the idea, of less weight.
- 2. The ascendant importance of the fundamental syllable of a word is, in every independent language, indicated by a sharpened elevation of the voice in its pronunciation; as, for example, du in duty, or set in beset.
- 3. This elevation of the voice in pronouncing one syllable of a word is called the tone or accent ($\pi\rho\sigma\sigma\omega\delta(a, accentus)$), which can occur only once in each word, and of itself is one and the same in all words, namely, the acute or elevated accent ($\pi\rho\sigma\sigma\omega\delta(a \ \delta\xi\epsilon\bar{\epsilon}a, accentus \ acutus)$). As a sign for this, use is made of a stroke from right to left ('); as, for example, $\lambda\delta\gamma\sigma\varsigma$.
- 4. In comparison with the accented or elevated syllable, all syllables of a word which are not accented must be spoken with a depressed or unelevated accent ($\pi\rho\sigma\sigma\phi\delta$ ia $\beta a\rho\epsilon\bar{\imath}a$, accentus gravis). This depressed or grave accent is represented by an opposite sign, namely, a stroke from left to right (`); so that $\lambda\delta\gamma\sigma\varsigma$ was in fact $\lambda\delta\gamma\delta\varsigma$. But, because every syllable of a word which has not the acute accent is necessarily to be spoken with the depressed tone, the sign for the grave is not used, but these syllables remain unmarked.
- 5. As an indication of the proper grave, therefore, is unnecessary, its sign is used for another purpose, namely, to mark what is called the softened acute at the final syllable of words in a continued discourse, and of which mention will presently be made.
- 6. If two vowels, the first of which has the acute, the second the grave, are united into one sound, this long sound receives a sign, which is formed by the union of those two, namely, (´`) or (^); for which, however, a twisted line (¯) is more conveniently used, 1 indicating that the accent is to be lengthened in the pronunciation ($\pi\rho\sigma\sigma\phi\deltaia$ $\pi\epsilon\rho\iota\sigma\pi\omega\mu\epsilon\nu\eta$, accentus circumflexus); as, for example, $\delta\tilde{\eta}\lambda\sigma_{0}$ for $\delta\dot{\epsilon}\lambda\sigma_{0}$, $\sigma\tilde{\omega}\mu a$ for $\sigma\dot{\delta}\partial\mu a$.

Position of the Accents.

In order to accentuate a Greek word correctly, it is necessary, 1. to determine the syllable on which the accent rests; and, 2. to know the sign by which, according to the nature of that and the remaining sylla-

^{1.} In the Porsonian type a semicircular mark is employed ; as, $\sigma \widehat{\omega} \mu \alpha.$

bles of the word, the accent is to be indicated. Concerning these two points, we shall here briefly assign what admits of accurate definition.

I. Determination of the accented syllable.

- 1. A Greek word can have its tone or accent only on one of the last three syllables.
- 2. In simple radical words (that is, those which are formed with a definite termination from an existing root, and not derived from a word already formed) the accent rests on the radical syllable; thus, root $\lambda \epsilon \gamma$, whence $\lambda \epsilon \gamma \omega$, " I say;" $\lambda \epsilon \xi \iota \varsigma$, " expression;" $\lambda \delta \gamma \iota \varsigma$, " expression;" $\lambda \delta \gamma \iota \varsigma$, " expression;" expression; expres
- 4. The nature of the final syllable has a decisive influence on the position of the accent; namely, if the final syllable of a word be long by nature, the accent cannot lie farther towards the beginning of the word than on the penultimate syllable. For a long syllable being equal to two short ones, if the accent were placed on the antepenult when the last syllable is long by nature, it would be placed, in fact, four places back from the end, whereas it can never go farther back than three.

The following cases, however, are to be noted as exceptions from this last rule.

- The ω which the Attic and Ionic dialects make use of in declension for the o of the other dialects has no influence on the position of the accent. It is right, therefore, to accentuate ὑπέρπλεως (Attic and Ionic for ὑπέρπλεος); ῥινόκερως, "a rhinoceros;" δυνάμεως, "of power;" ᾿Ατρείδεω, "of Atrides."
- 2. The same exception holds good of the syllables aι and oι, as terminations in declension and conjugation. Hence we properly accentuate τράπεζαι, "tables;" λέγεται, "it is said;" ἔλαφοι, "stags." The termination of the third person singular of the optative, however, again forms an exception to this, and, being the result of contraction, is long as regards the accent. We are therefore to accentuate ἐκφέροι, not ἔκφεροι, from ἐκφέρω; νικήσαι, not νίκησαι, as the optative of νικάω.¹

^{1.} From these fundamental rules numerous exceptions are found in Greek, which are best learned from actual reading and a good lexicon.

5. Some small words are so unimportant of themselves, that, in discourse, they almost unite their sound with the following word, and, therefore, remain unaccented. These are the forms \dot{o} , $\dot{\eta}$, ol, al, of the article, besides the prepositions $\dot{el}c$ or $\dot{e}c$, $\dot{e}v$ or $\dot{e}v$, $\dot{e}\kappa$ or $\dot{e}\xi$; the conjunctions $\dot{el}c$, $\dot{o}c$, and the negative $o\dot{v}$, $o\dot{v}\kappa$, $o\dot{v}\kappa$. These are called $\check{a}\tau ova$, "toneless," or $\pi\rho o\kappa\lambda\iota\tau\iota\kappa\dot{a}$, "proclitic." Some of them, on a change of signification or position, receive the acute, namely, 1. the adduced forms of the article, when used as pronouns; 2. $\check{\omega}c$, when it either stands for $o\check{v}\tau\omega c$, "thus," "so," or in the signification "as" or "like," is placed after the chief word; as, $\kappa\alpha\kappaol$ $\check{\omega}c$, "as cowards" or "coward-like; 3. $o\check{v}$ or $o\check{v}\kappa$, when it directly denies, without an additional word, like the English "no," or is placed after the word which it negatives.

II. Sign of the accent according to the nature of the syllables.

If the syllable on which the tone rests is known, the question then is, with what sign it is to be accented. Concerning this the following rules obtain:

- 1. The acute can stand on each of the last three syllables; as, $\kappa \alpha \kappa \delta \varsigma$, "bad;" $\pi \delta \lambda \iota \varsigma$, "a city;" $\check{\alpha} \nu \theta \rho \omega \pi \sigma \varsigma$, "a man." But it can stand on the third syllable from the end only when the last syllable is short by nature; thus, $\dot{\alpha} \nu \theta \rho \omega \pi \sigma \upsilon$, $\dot{\alpha} \nu \theta \rho \omega \pi \omega \varsigma$, although the nominative is marked $\check{\alpha} \nu \theta \rho \omega \pi \sigma \varsigma$.
- 2. The circumflex can only stand on a syllable long by nature, and only on the final or penultimate syllable, but never on the penultimate unless the final syllable is short by nature; thus, $\Pi\epsilon\rho\iota\kappa\lambda\tilde{\eta}\epsilon$, "Pericles;" $\kappa\kappa\kappa\tilde{\nu}$, "of evil;" $\chi\tilde{\omega}\rho\sigma\epsilon$, "space;" $\lambda\epsilon\tilde{\iota}\pi\epsilon$, "leave." On the contrary, $\lambda\epsilon\tilde{\iota}\pi\epsilon\nu$, "to leave;" yet $\lambda\epsilon\tilde{\iota}\psi\alpha\iota$, $\chi\tilde{\omega}\rho\sigma\iota$, according to rule 2, § 4 of the previous head.
- 3. The mark properly belonging to the grave accent appears only on the last syllable of words standing in a continued discourse, as a sign of the softened tone of the acute. Thus, ἀνήρ, "a man;" ἀγαθός, "brave;" but in connected discourse, ἀνήρ ἀγαθὸς οὐ φεύγει, "a brave man fleeth not away."
- 4. The intimate connexion of discourse, which would be interrupted by the sharpened pronunciation of the acute on the final syllable of a word, alone renders necessary the transition of the acute into the grave. This change, therefore, must not take place before one of the greater signs of interpunction (period and colon); nor even before a comma, when it indicates a really distinct member of a proposition. But we

^{1.} For the double exception to the rule, that the acute can stand on the antepenult in case only of a short final syllable, see rule 2, \S 4 of the previous head.

also use the comma in assigning nearer definitions, and predicates, before relatives and before expositive or intentional particles, where evidently the internal connexion of the discourse must not be interrupted, and in this case, in Greek, the sign of the acute must not be placed on the final syllable before the comma. Thus, it is proper to write, $\tau i \delta \epsilon$, $\eta \nu \chi \rho \eta \mu a \tau a \pi o \lambda \lambda a \epsilon \chi \eta \tau \iota \varsigma$; and, in like manner, of $\mu \epsilon \nu a \gamma a \theta o i$, of $\delta \epsilon \kappa a \kappa o i$, because here is a perceptible cæsura in the discourse; but $\pi a \tau \eta \rho$, $\delta \epsilon \epsilon \delta \omega \kappa \epsilon$, and $\epsilon \lambda \epsilon \gamma \epsilon \pi o \lambda \lambda a$, $\omega \varsigma$, κ , τ , λ , because here no abrupt separation of the single members of the proposition occurs.

- 5. If the third syllable from the end is accented, it always possesses the acute.
- 6. If the final syllable is accented, it always bears the acute (or, in continued discourse, the grave), except when it arises by contraction, or forms the genitive and dative of the first two declensions, or belongs, as the termination, to adverbs in $\omega_{\mathcal{C}}$. Thus, $\beta a \sigma \iota \lambda \epsilon \iota \zeta_{\mathcal{C}}$, "a king," but $\beta a \sigma \iota \lambda \epsilon \iota$ (contracted from $\beta a \sigma \iota \lambda \epsilon \iota$); $\kappa a \kappa \delta \zeta$, $\kappa a \kappa \delta \gamma$, $\kappa a \kappa \kappa \delta \gamma$, $\kappa \delta \gamma$
- 7. Every dissyllabic word whose penult is long by nature, and followed by a short final syllable, is marked with a circumflex on the penult; as, $\chi \rho \tilde{\eta} \mu a$, $\chi \tilde{\omega} \rho o \varsigma$, $\tau \epsilon \tilde{\iota} \chi o \varsigma$, $\kappa \epsilon \tilde{\iota} \sigma \theta a \iota$.
- 8. Words have denominations according to the position of the accent. If the final syllable bears the acute, the word is called an oxytone (δξύτονον), as, for example, κακός; if the circumflex, a perispome (περισπώμενον), as, ποιεῖν; if the final syllable is unaccented, the word is a baryton (βαρύτονον). If the accent rests on the penult as an acute, the word is paroxyton (παροξύτονον), as, νόμος; if as a circumflex, properispome (προπερισπώμενον), as, σῶμα; and, lastly, if the acute stands on the third syllable from the end, the word is proparoxytone (προπαροξύτονον), as, ἄνθρωπος.

III. Change of Accents.

- 1. If a word possessing an accent experiences such a change, by declension, or conjugation, or composition, that either the number or measure of its syllables is increased, the accent also is usually changed. These changes of the accent are of a threefold kind, namely:
- 1. The accent remains on the syllable on which it stands, but is itself altered, and becomes,
 - (A.) An acute from a circumflex; as, σώματος, from σῶμα; χώρου, from χῶρος; κείμεθα, from κεῖσθαι.
 - (B.) A circumflex from an acute; as, φεῦγε, from φεύγω.

- 2. The accent advances towards the end of a word,
 - (A.) If the word is increased by the annexation of syllables, so that the original accented syllable has more than two syllables between it and the end of the word; as, ἀνθρώποισι, from ἄνθρωπος; βελέεσσι, from βέλος; πινόντων, from πίνω; ἐστελλέσθην, from στέλλω.
 - (B.) If the word receives a termination which always or usually has the accent; as, τετυφώς, τετυφέναι, τυφείς, τετυμμένος, all formed from τύπτω; θηρός, from θῆρ; κίος, from κίς, &c.
 - (C.) If, in the change of a word, the final syllable, which was before short, becomes long; as, ἀνθρώπου, from ἄνθρωπος; ἐτέρου, from ἔτερος; πραγμάτων, from πρᾶγμα.
- 3. The accent is drawn back towards the beginning of a word. This takes place,
 - (A.) If the word receives additions at the beginning, or if the cause is removed which held the accent on the penult; as, ἔτυπτον, ἔτυπτε, from τύπτω; παίδευε, from παιδεύω; ἄφιλος, from φίλος; σύνοδος, from ὁδός.
 - (B.) If, in dissyllable words, the final syllable, which should bear the accent, is dropped on account of a succeeding vowel; as, φήμ' ἐγώ for φημί; and πόλλ' ἔπαθον for πολλά; δείν' ἔτλην for δεινά.
 - But prepositions and particles, when the accented final vowel is dropped, remain unaccented; as, $\dot{\epsilon}\pi'$ $a\dot{v}\tau\dot{o}v$ for $\dot{\epsilon}\pi\dot{\iota}$; $\pi a\rho'$ $\dot{\epsilon}\mu o\dot{\iota}$ for $\pi a\rho\dot{a}$; $\dot{a}\lambda\lambda'$ $\dot{\epsilon}\gamma\dot{\omega}$ for $\dot{a}\lambda\lambda\dot{a}$; $o\dot{v}\dot{o}'$ $\dot{o}\lambda\dot{\iota}\gamma ov$ for $o\dot{v}\dot{o}\dot{\epsilon}$.

IV. Recession of the accent to a preceding word.

- 1. Several small words unite themselves so closely, in respect to sense, with the preceding word, that they must be blended with it, as it were, in pronunciation. For this reason they throw back their accent on the preceding word, and hence derive the name of enclitics (μόρια ἐγκλιτικά).
- - 3. All these words throw back their accent, as acute, on the last syl-

lable of the preceding word; but the accentuation of that preceding word decides whether this accent must be expressed or not. Concerning this point the following rules must be observed:

- (A.) If the preceding word is accented on the first syllable, or is marked with the acute on the penult, the enclitic loses its accent without farther change of the preceding word; yet it is evident that the grave becomes an acute, because, properly, the enclitic unites itself immediately to the preceding word, and the accent syllable is therefore no longer to be considered as standing at the end of a word. Thus, we write $\dot{\alpha}\nu\dot{\eta}\rho$ $\tau\iota\varsigma$ (as if it were $\dot{\alpha}\nu\dot{\eta}\rho\tau\iota\varsigma$); $\dot{\alpha}\gamma\alpha\theta\delta\varsigma$ $\tau\varepsilon$ $\kappa\alpha\lambda\delta\varsigma$ $\tau\varepsilon$; $\phi\iota\lambda\tilde{\omega}$ $\sigma\varepsilon$; $\mu\alpha\theta\eta\tau\tilde{\omega}\nu$ $\tau\iota\nu\omega\nu$, $\dot{\alpha}\nu\delta\rho\alpha$ $\tau\varepsilon$, $\phi\iota\lambda\varsigma$ $\mu\nu\nu$.
- But, in the last case, when the preceding word has an acute on the penult, dissyllabic enclitics retain their proper accent; as, ἡν λόγος ποτὲ ἐναντίος σφισίν.
- (B.) If the preceding word is accented with a circumflex on the penult, or an acute on the antepenult, the accent, thrown back from the enclitic, stands as an acute on the final syllable; as, ἄνθρωπός ἐστι θνητός; ὁ Κροῖσος ποτε ἔλεξεν.
- If several enclitics follow one another, the preceding always takes the accent of the succeeding, and the last only remains unaccented; as, εἴ τίς τινά φησί μοι παρεῖναι.
- (C.) The enclitic retains its accent (1.) in personal pronouns after a preposition; as, $\pi \varepsilon \rho \hat{i} \ \sigma o \hat{i}$, $\pi a \rho \hat{a} \ \sigma o \hat{i}$, $\pi \rho \hat{o} \sigma \varepsilon \hat{i}$; and, in this case, the longer forms of the pronoun of the first person, $\hat{\epsilon} \mu o \hat{i}$, $\hat{\epsilon} \mu \hat{i}$, must always be used; as, $\hat{\epsilon} \xi \hat{\epsilon} \mu o \hat{i}$ (not $\hat{\epsilon} \kappa \mu o \hat{i}$); $\hat{\epsilon} \nu \hat{\epsilon} \mu o \hat{i}$ (not $\hat{\epsilon} \nu \mu o \hat{i}$). (2.) In the verb $\hat{\epsilon} \sigma \tau \hat{i}$ (which then draws back its accent to the root), when it is used in the emphatic signification "there is," "there exists," "it is situated," or else stands followed by an infinitive, for $\hat{\epsilon} \xi \varepsilon \sigma \tau \iota$, "it is possible," "it is permitted," "one can;" as, for example, $\Theta \varepsilon \hat{o} \varepsilon \varepsilon \sigma \tau \iota \nu$, "there is a God;" $\hat{\epsilon} \sigma \tau \iota \nu$ ov- $\tau \omega \varepsilon$, "it is so situated;" $\hat{\epsilon} \sigma \tau \iota \nu$ id $\hat{\epsilon} \hat{\epsilon} \nu$, "one can see."
- 4. From the enclitics adduced under § 2 must yet be distinguished the particles $\delta \hat{\epsilon}$ and $\vartheta \hat{\epsilon}$ or $\vartheta \hat{\epsilon} \nu$, which entirely lose their independence, and become incorporated with the preceding word. Strictly considered, in annexing these particles to a word, the given rules of inclination ought also to be observed. On the contrary, $\vartheta \hat{\epsilon}$ or $\vartheta \hat{\epsilon} \nu$ is usually regarded as any other appended termination; and thus we write $o \tilde{\iota} \kappa o \theta \hat{\epsilon} \nu$, not $o \tilde{\iota} \kappa \hat{\iota} \theta \hat{\epsilon} \nu$ (from $o \tilde{\iota} \kappa o g$). In the particle $\delta \hat{\epsilon}$, however, two cases are to be distinguished; thus, if it is annexed to forms of nouns, it has the same influence as every other enclitic, and hence we write $o \tilde{\iota} \kappa \hat{\iota} \nu \hat{\iota} \hat{\epsilon}$ (from $o \tilde{\iota} \kappa o g$),

"Aiδόςδε (from 'Aiζ), δόμονδε (from δόμος). But if it is annexed to demonstrative pronouns, the accent of the principal word advances towards that of the particle, and passes into the syllable immediately before δε; as, τοσός δε (from τόσος), τοιός δε (from τοῖος). And this accent thus retains itself regularly through all the cases and forms; consequently we write τοσήδε, τοσοίδε, τοσοίδε, τοσοίδε, τοσοίδε, τοσοίδε.

EXCURSUS D.

DIALECTS.

- 1. Of the primitive language of the Greeks the most traces are left to us in their epic poems, the oldest monuments of the language of this people. The peculiar mode of speech observed in these is called the epic dialect. Its basis formed the old national language of the Greeks, which the poet, however, for his own purpose, variously modified and enriched. Its principal characteristic is a rhythmical harmony and a powerful fulness of tone.
- 2. The epic dialect is expressed the most purely and in a perfect form in the poems of Homer and Hesiod. The rest formed themselves according to the model of these two, particularly of Homer. The most eminent of them are, Theognis and the other gnomic poets, Apollonius of Rhodes, the author of the poems extant under the names of Orpheus, Quintus Smyrnæus, and Nonnus.
- 3. Since the epic language was derived from the stores of the general national language, and variously enriched by the poet himself; since, moreover, the dialect found in the oldest epic remained in after times appropriated to this species of poetry, and thus was continually advanced in civilization and culture by new admixtures; it is natural, therefore, that it should not appear as a complete and finished whole, but should betray in its single parts many deviations and irregularities.
- 4. If the basis of the epic is the old primitive language of the Greeks, and the primitive contains all the germes of the subsequent development of a language, we may easily conceive how this dialect should evince divers traces of all the peculiarities which afterward were individually cultivated and retained in the single dialects. Thus, in epic occur Æolisms, Dorisms, Atticisms, and the like, as fundamental peculiarities of the Greek language. But it is erroneous to regard the epic language, on that account, as a mixture of all the dialects; as, on the other hand, it is wrong to confound it with the Ionic, from the circumstance of its having many fundamental peculiarities in common with that dialect.

The same obtains of Æolisms, Dorisms, Ionisms, and Atticisms in all cases where reference is made to them by grammarians and commentators.

- 5. The Hellenes, who migrated through Thrace into the country afterward called Hellas, were divided into several tribes, whereof two, the Dorians and Ionians, chiefly extended themselves. Each of these tribes cultivated an independent and peculiar character in language, as well as in manners and mode of life, and after their names we denominate the two principal dialects the *Doric* and *Ionic*.
- 6. The Dorians, the most powerful of the Hellenic tribes, preserved their dialect, which was widely diffused as the common language in Hellas proper and the colonies, pure from foreign intermixture, but did little for the particular advancement of their language. Hence the Doric dialect exhibits the most harshness in its forms of words, and a flatness of tone from the frequent use of the dull sound A, a peculiarity termed in Greek $\pi\lambda\alpha\tau\epsilon\iota a\sigma\mu\delta\varsigma$. Besides this dialect, the Eolic also was formed according to the model of antiquity, and had many peculiarities in common with the Doric, whence it was considered as a refined collateral form of the same, cultivated particularly for the use of the poets.
- 7. The Doric and Æolic dialects became and continued to be the language of lyric and bucolic poetry. The character of the Doric is most purely expressed in the odes of Pindar; while those of Alcæus, Sappho, and Corinna exhibit rather the Æolic mode. The Doric is purer in the Idyls of Theocritus. In the lyric parts of the Attic tragedies also an approach to the sound of the Doric dialect has been preserved. Fragments of the Pythagorean philosophy furnish the only specimens of Doric prose.
- 8. Besides these, several dialects sprung up in the mouth of the people as individual varieties of the generally-diffused Doric dialect. But their peculiar character is, for the most part, known only from insulated expressions and short sentences, which are adduced in historians and comic poets. The most celebrated and extensive of them are the Laconian, Bactian, and Thessalian dialects, and, next to these, the Sicilian.
- 9. The Ionians, driven from their settlements by the Dorians, betook themselves principally to Attica, and, when that barren country was unable to support the multitude of inhabitants, to the opposite coast of Asia. Under the mild climate of Lesser Asia, the form of their language became mild and soft, and nearly allied to the epic. Thus was developed the *Ionic dialect*, the principal characteristic of which is a softness of expression, acquired from the frequency of vowels and the solution of harsh syllables by interposed sounds. Herodotus and Hippocrates wrote in this dialect.
 - 10. The numerous peculiarities common to the Ionic with the epic

dialect have occasioned the latter also to be denominated Ionic; although with this distinction, that the appellation of *Old Ionic* is given to the epic, but to the Ionic that of *New Ionic*.

- 11. The language of the Ionians who remained behind in Attica proceeded differently in its formation; and hence arose a new dialect, the Attic, which observed an intermediate course between the Doric harshness and Ionic softness, adopting a perfect rotundity in its forms of words, and the greatest pliancy in their construction. The political consequence and the high pitch of intellectual culture to which Athens arrived, gave a wide circulation to this dialect, and the considerable number of eminent writings which are composed in it, and have been preserved, determine it for the groundwork in the study of the Greek language.
- 12. The most celebrated works written in the flourishing period of the Attic language and culture are, the historical books of Thucydides, the historical and philosophical writings of Xenophon, the philosophical books of Plato, and the orations of Demosthenes, Æschines, Lysias, Isocrates, &c., besides the tragedies of Æschylus, Sophocles, and Euripides, and the comedies of Aristophanes.
- 13. That peculiarity which the single Grecian states had preserved in language and manners disappeared with the general decline of their freedom. Athens, however, for a long time continued the chief seat of liberal information; and the Attic dialect, as the purest and most widely diffused, became the court language of the now ruling Macedonians, and, by degrees, the general language of writing and the people. Hence it necessarily followed, that much of the old peculiarity of this dialect was sacrificed, and many innovations were introduced in expression and inflexion. This language, formed on the basis of the Attic dialect, is comprehended under the name of the common dialect. The authors of this period, however, endeavoured to exhibit the Attic dialect pure and uncorrupted, according to the early models, although many peculiarities of more modern times are interspersed throughout their writings. Hence their style has received the appellation of the later Attic.
- 14. Writers of this class are, Aristotle, Theophrastus, Pausanias, Apollodorus, Polybius, Diodorus, Plutarch, Strabo, Dionysius of Halicarnassus, Lucian, Ælian, Arrian, &c.
- 15. In Macedonia the Greek language was mingled with much foreign alloy; and, thus corrupted, it spread itself, with the extension of the Macedonian empire, over other barbaric nations. Hence arose what may be denominated the Macedonic dialect.
- 16. Alexandrea was a colony of liberal information under the Macedonian rulers. There a circle of learned men assembled together, and

made it their chief study to preserve the purity of the genuine Attic dialect by rejecting all modern accessions, although their style also fell short of the ancient models. But the Greek language underwent a peculiar reformation by the translators of the Old and the authors of the New Testament, who designated by Greek expressions things of oriental conception and application. As this style occurs only in the Scriptures and some Christian writers, it has been called the ecclesiastical dialect, while others have preferred the epithet of Hellenistic.¹

17. By degrees, the old Greek language, under the influence of various causes, so far degenerated in the mouth of the people, and was deformed by so much heterogeneous admixture, that it gave rise to the new Greek, which has almost entirely exchanged the primitive character of the old for that of the more modern tongues, and still continues, in ancient Greece, as the language of the country.

THE END.

^{1.} From the Greek $\ell \lambda \lambda \eta \nu i \zeta \epsilon \iota \nu$, whence comes $\ell \lambda \lambda \eta \nu \iota \sigma \tau \eta s$, as referring to one who speaks after the Greek manner, and, in the present case, to an Oriental trying to speak Greek.











LIBRARY OF CONGRESS

0 003 037 601 8